REPORT RESUMES

ED 013 992 24 AA 000 260
GREECE--SELECTED PROBLEMS.
BY- MARTONFFY, ANDREA PONTECORVO AND OTHERS
CHICAGO UNIV., ILL.
REPORT NUMBER BR-6-2445-1
EDRS PRICE MF-$0.50 HC-$4.60 113P.

DESCRIPTORS- *CURRICULUM GUIDES, *GREEK CIVILIZATION, *CULTURE, CULTURAL INTERRELATIONSHIPS, *PROBLEM SETS, *SOCIAL STUDIES, ANCIENT HISTORY, HIGH SCHOOL CURRICULUM

A CURRICULUM GUIDE IS PRESENTED FOR A 10-WEEK STUDY OF ANCIENT GREEK CIVILIZATION AT THE 10TH-GRADE LEVEL. TEACHING MATERIALS FOR THE UNIT INCLUDE (1) PRIMARY AND SECONDARY SOURCES DEALING WITH THE PERIOD FROM THE BRONZE AGE THROUGH THE HELLENISTIC PERIOD, (2) GEOGRAPHY PROBLEMS, AND (3) CULTURAL MODEL PROBLEM EXERCISES. THOSE CONCEPTS WITH WHICH THE STUDENT SHOULD GAIN MOST FAMILIARITY INCLUDE THE EXISTENCE OF THE UNIVERSAL CATEGORIES OF CULTURE (ECONOMICS, SOCIAL ORGANIZATION, POLITICAL ORGANIZATION, RELIGION, KNOWLEDGE, AND ARTS), THE INTERRELATEDNESS OF THESE CATEGORIES AT ANY GIVEN POINT IN TIME, AND THE INFLUENCE WHICH CHANGES IN ONE OF THESE MAY PLAY IN PRECIPITATING LARGE-SCALE SOCIAL AND CULTURAL CHANGE. AN INTRODUCTION TO THE BIOLOGICAL DETERMINANTS (INDIVIDUAL GENETIC COMPOSITIONS) AND GEOGRAPHICAL DETERMINANTS (TOPOGRAPHY, CLIMATE, LOCATION, AND RESOURCES) OF GREEK CIVILIZATION IS PROVIDED. THE STUDENT IS ALSO INTRODUCED TO THE IDEA OF CULTURAL DIFFUSION OR CULTURE BORROWING. (TC)

ED013992

BR 6-244
PA 2

GREECE : SELECTED PROBLEMS

Andrea Pontecorvo Martonffy & Joel Surgal

Edgar Bernstein, General Editor

AA00026

CHICAGO SOCIAL STUDIES PROJECT

TRIAL EDITION

Materials Developed by
CHICAGO SOCIAL STUDIES PROJECT
THE UNIVERSITY OF CHICAGO

Edgar Bernstein - Director
Philip Montag - Associate Director
Andrea Pontecorvo Martonffy - Teacher and Curriculum Designer
Jane Ashbrook - Teacher and Curriculum Designer
Thomas Newman - Teacher and Curriculum Designer
Joel Surgal - Teacher and Curriculum Designer
Peggy Vecchione - Administrative Assistant

The curriculum development reported herein was performed pursuant to a contract with the United States Office of Education, Department of Health, Education, and Welfare, under the provision of the Cooperative Research Program.

GENERAL INTRODUCTION TO GREEK UNIT

Unit I in the sophomore World History sequence comprises approximately a ten-week study of ancient Greek civilization. The choice of content for this initial tenth grade unit was dictated in part by the students' study of pre-history and ancient Middle Eastern civilization at the Freshman level. The opportunity to draw on students' knowledge of pre-existent civilizations to elucidate certain social science concepts (i.e., the phenomenon of cultural diffusion between societies and cultures) and the traditional historical interpretation of Greek civilization as the main contributor to all later Western Civilization both influenced this selection of Greek historical content.

The teaching materials for the unit include: primary and secondary sources dealing with the period from the Bronze Age through the Hellenistic period (ca. 1800-200 B.C.); geography problems; and a number of cultural model problem exercises. The teacher should note that, although the materials may resemble those used in a traditional "primary source document approach" to history, their intended use is only partly to illustrate that good history teaching involves immersing the student in the data of the past in order that he may formulate his own limited generalizations and interpretations. Additionally, the criterion for the inclusion of particular primary source materials (and the omission of other "classics") was their usefulness in pointing out certain concepts and perspectives from the social sciences which are to be expanded and reinforced throughout the Social Studies curriculum.

Those concepts with which the student should gain most familiarity in the Greek unit include the existence of the universal categories of culture (Economics, Social Organization, Political Organization, Religion, Knowledge, Arts), the interrelatedness of these categories at any given point in time, and the influence which changes in one of these may play in precipitating large-scale social and cultural change. An introduction to the biological (individual genetic composition) and geographical (topography, climate, location, resources) determinants of Greek civilization is also intended. The student is also introduced to the idea of cultural diffusion or culture "borrowing."

A cursory overview of the historical content presented in the unit is provided by the chart on the next page, which gives a description of the categories of culture at various points in Greek history. Due to the myriad of historical opinions regarding "the facts" of the Bronze Age, Homeric Greece, and pre-Classical Greece, the teacher is referred to this as a very general overview of the acknowledged factual framework in the unit. On completion of the ten-week study, students should be able to categorize this historical period in similar fashion.

Historical Overview

The following brief descriptions of developments during the periods of ancient Greek history may be useful to the teacher as background information for these materials.

	HELLADIC--3100-1200 B.C.	HOMERIC--ca. 800 B.C.	ARCHAIC--750-500 B.C. (Athens, Sparta; Prototypic)		CLASSICAL--500-300 B.C. (Athens)
			Athens	Sparta	
Economics	garden hoe (wooden) agriculture. intensive use of land; grazing, farming, herding.	iron plow agriculture. more extensive use of land.	trade, industry, colonization specialization in production introduction of coinage (650) livestock grazing of only hardier animals (sheep, goats) olive-vine; specialized agriculture	grain production conquest of neighboring territories for land and agricultural purposes livestock grazing of only hardier animals (sheep, goats) olive-vine; specialized agriculture	controlled use of land extensive import-export economy middlemen and services increase currency widespread specialized croppage
Political Organization	Confederacy under Monarchy with realm of Monarchy extending over relatively great areas.	Hereditary Monarchy Oligarchy-Aristocracy Council of the People	Development of Polis Autocracy-Tyranny	military oligarchy--citizenship of 1% of population	from oligarchic to tyrannical to democratic (after 400 B.C. "oligarchic democracy") Demes become units of control Polis dominant form
Social Organization	Achean Clan Organization	tribe, clan, phratry. social organization similar to that found in other Aryan societies; i.e., Dorian, Aeolian, Ionian. Slavery in existence but not oppressive. women enjoy rather great freedom.	slavery some break-up of class organization some growth of artisans, merchant class, but with little political voice. class strife--gulf between rich and poor.	slavery widespread (90% total population of area encompassed by Sparta) "egalitarianism" among citizens	tribe, clan, and phratry remain as basic units but with less emphasis than earlier periods. slavery continues; still non-harsh. female role still easy vis-a-vis other contemporary societies.
Knowledge	technology: Bronze Age military: lightly clad foot soldiers	technology: Iron Age military: chariot warfare techniques cavalry	military 650 introduction of Phalanx		technology: Iron Age continues. some specialization of agricultural implements military: Phalanx cosmological "science"
Religion	Asian cults: worship of pillars and trees. Religion similar to that practiced contemporaneously in Canaan.	Olympian deities; anthropomorphic gods.	Olympian deities, as before		same as before; rationalism emerging.
Arts	geometric period. architecture: "beehive tombs"	pottery (diverse forms from different regions). architecture house plans similar to those of earlier palaces at Tyrins and Mycenae. Bard tradition. sculpture not extant, though may have existed. some painting.	Kouros sculpture beginning of distinctive "Greek style"	not extant	monumental and civic architecture. sculpture attains fluidity and "naturalism". funereal ornamentation bas-reliefs, steles, friezes. pigmentation upon statuary (few remains) pottery highly advanced and copied.
Contacts with Outside	Crete and Asia and Egypt.	Relative isolation.	trade contact north to Black Sea coast, Sea of Marmora and North Aegean; west to Italy, Sicily (some coastal areas of France and Spain), Naucratis (Egyptian colony).	virtual isolation beyond territorial conquests.	extensive contact with most of southern and eastern Mediterranean. some inroads in Black Sea and Southern Italy, as well as those in pre-classical times.

A. Helladic Period (3100-1100 B.C.):

1. Social System

Little is definitely known regarding the "social" history (economics, political organization, social organization) of this pre-Homeric period. As previously noted, the chariot was probably prevalent in Greek warfare, despite its seeming awkwardness in Greek topography, suggesting that it may have served as a "status symbol" after its introduction by the conquering Aryans. Foot soldiers were lightly clad and dependent on a shield which covered the entire body (contrasting with the later hoplites who wore metal helmet, breastplate, and greaves). Garden hoe agriculture was probably the prevalent form of economic organization, And politically despotic monarchies were probably common, with the realm of monarchy extending geographically over larger areas than in the later city-state period.

2. Cultural System

There is no evidence of the worship of Olympian deities during the Helladic period. Religious cults in vogue were similar to those current in Asia at the time. There is evidence of the worship of pillars and trees. Beehive tombs are found on many sites of mainland Greece besides Mycenae and are evidence of a method of sepulchre and of ideas of the future state which are alien to the practice and thought of "historic" Greece.

The Phoenician alphabet was not known to the Helladic Greeks, and the script in use was a syllabic system similar to that found in Asia Minor and Cyprus.

3. Contact with the Outside: Opportunities for Cultural Diffusion, Possible "Causes" for Social Change

The term "Bronze Age" is a technological classification applied to Indian, Chinese, Mid-Eastern, and Greek societies. These societies were all similarly affected by the Indo-European (Aryan) steppe chariot invaders who conquered these indigenous societies in about 1800 B.C. Into each of these established (or emerging) centers of civilization the metal and the methods of bronze and chariot warfare were introduced.

B. Homeric Period (900-750 B.C.):

1. Social System

Politically, Homeric Greece was oligarchic in nature. A king served as priest, judge, and leader in wartime. He and his nobles claimed hereditary divine descent. He was compelled by custom to consult his Council of Elders before embarking on any major expedition; without their consent there was no power available for him to enforce his will. Once the agreement of the Elders was secured, political decisions were presented to the "people" (in mass meetings) who also had to offer consent before action could be taken. In general, social organization was broken into tribe, clan, and phratry analagous to the organization of all Aryan societies.[1] Women seem to have enjoyed greater freedom and respect than in the later classical period (see below). Although slavery was in existence, it was not terribly oppressive.[2] Iron plow agriculture seems to have replaced the garden hoe agriculture of the preceding period.

2. Cultural System:

The Olympian deities are worshipped during the Homeric period and, utilizing The Iliad as evidence, seem to have achieved a well-established role in the cultural structure. Homer's gods are anthropomorphic, simply super-human entities. Zeus headed a group of often unruly subordinates who were no more consistent than men in their meting out of reward and punishment. In art, it is difficult to establish the exact relationship of the Homeric period to the previous age. Schliemann has been challenged regarding his identification of Mycenae with the Homeric period (he associated the shaft graves of Mycenae with the tombs of Agamemnon and Clymenestra). It is true that Mycenae was Agamemnon's city and the plan of the Homeric house agrees fairly well with the palaces of Tiryns and Mycenae. Ridgeway showed, however, that Mycenae is not Homeric pure and simple on the basis of the knowledge that iron is in common use in Homer's time and was not widespread during the previous period.[3]

3. Contact with the Outside, Opportunities for Cultural Diffusion, Possible "Causes" for Social Change.

There is a very noticeable break in continuity between the periods pre- and post-Dorian invasion. The invaders appeared about 1100 B.C., overthrowing the citadels and half depopulating the land. When they invaded, they were organized into tribes based on real or fictitious blood relationships. Tribes were in turn organized into kindreds, brotherhoods, and, at the bottom, patrilineal families. At each level, the group protected its members. It is probable that fixed individual property in land was not recognized by custom. Rather, the kindred group exercised a sort of collective ownership, proportioning out shares of cultivable land among its members. A particular plot was not cultivated continuously; instead, after several years' cropping, when fertility had been exhausted, old fields were abandoned to pasture and fresh lands broken to the plow. Mobility of the population was relatively great, and a tribe often transferred from one plain to another displacing its earlier possessors. The Dorian invasions probably occurred in just such fashion by a series of movements by many separate groups from one fertile plain to another. It is important to note that the invaders never occupied the entire Greek peninsula. In the historic period, Dorian descendants inhabited most of the Peloponnese, Crete, and the southwestern coastline of Asia Minor, and some of the smaller islands of the Aegean. It is almost certain that the invaders never inhabited the Attic Peninsula. But where they did settle, the above practices became characteristic. The Dorian invasion was responsible, then, for the division of Greek tribes into the Dorian, Ionian, and Aeolian groups thereafter. Dorians inhabited most of Peloponnese, Crete, the southwestern coastline of Asia Minor, and some of the smaller islands of the Aegean. Aeolians occupied the northwestern corner of the Peloponnese, the mainland north of the Gulf of Corinth, and the north Aegean coastline of Asia Minor. Ionians lived along the central coast of Asia Minor (Ionia), most of the Aegean Islands, and a corner of the mainland in Attica. Distinctions were based primarily on language (each speaking a different dialect). Some sources contend that this period witnessed the beginnings of the regional division and differentiation which led to the vastly differing cultural patterns among later Greeks.

---

[1] See Book IX of The Iliad--an outcast is described as one "who belongs to no phratry."

[2] See treatment of the slaves Eurnaeus and Eurycleia in The Odyssey.

[3] Examples of graphic art from the Homeric period are virtually non-existent.

C. Archaic Period (750-500 B.C.):

1. Social Organization

This period witnessed the development of the characteristic form of Greek political organization, the polis. The steps whereby tribes were transformed into poleis can only be surmised. In Athens, legend attaches the name of Theseus to the measure which united previously scattered hamlets into a single community; some city-states have records which attribute the formation of their poleis to a single deliberate action on the part of its citizens. Greece's more backward regions retained tribal government into historic times.

The polis itself comprised a town or city with a stretch of surrounding countryside. In its early stages, its citizens were generally farmers; later, this ceased to be true in some of the more active and important cities, but the notion that a citizen should own land and only then fully become a member of the community persisted throughout antiquity. The polis differed from modern territorial states in that it was always a privileged corporation--not everyone who lived in the territory of the polis was a citizen. (In Sparta, for example, citizens comprised the 5 percent minority of the population; the rest of the population was composed of slaves and foreigners who could be admitted to citizenship on special grant.) Thus, the claims of aristocratic Homeric society were reinforced, as citizens settled down to polis life, by the economic power which came from land-ownership. Aristocratic estates were tilled by slaves, landless men, and tenant farmers; there also existed in some of the poleis numerous small farmers who worked their own soil.

In economic organization, the period also saw the development of a market economy and economic specialization within the Greek cities. Miletus and other cities of Asia Minor were the first to engage in trade, but Corinth, Chalcis, and Eretria soon followed suit, becoming prominent trading centers in the 8th and 7th Centuries. Lydia and Egypt exported wool and a variety of manufactured articles in return for the metals, timber, and other raw materials which Greek seamen collected from the Black Sea coastal areas and in Italian and Sicilian waters. The products of oriental workshops supplied a rising Greek artisan and merchant class with ideas that led to the production of fine pottery, woolen cloth, metal tools, weapons, and ornaments. It is important to note, however, that the political influence of this group was initially small, since many artisans were slaves, and a large number of the merchants engaged in Greek trade were foreigners.

2. Cultural System

Homeric religion continued to occupy men's attention during the Archaic period. The Olympic games (begun in 776 B.C.) and Pan-Hellenic festivals dedicated to common gods were a unifying factor in the generally diversive political system that came with the development of individual, autonomous poleis throughout Greece.

The prime technological development during the period was the introduction of the infantry phalanx, groups of heavily armed hoplites trained to maneuver as units, and the use of a special war chant, the paeon. This method of warfare, which probably originated in the Peloponnese around 650 B.C., and which spread rapidly throughout Greece, largely replaced the cavalry charges which had become typical after the Dorian invasions and in which individual warrior nobles (who were the only men wealthy enough to equip themselves) engaged in hand-to-hand combat with the requisite weapons and horses.

Technological changes in methods of agriculture also occurred, leading to specialization of agricultural crops. As population pressure rendered agricultural self-sufficiency impossible, many city-states turned to large-scale development of one agricultural crop, relying on importation for their other needs. Specialized olive-vine agriculture occurred in many city-states, while others (confined settlements of Sicily and Southern Italy) turned to grain production, importing grapes and olive oil.[4] Economic specialization reached its greatest extent in Attica during the early Classical period (500 B.C.)

---

[4] Importance of olive oil in the Classical world is important to point out; not only was it the only available source of edible fat, but it was used in place of soap as a body cleanser and was burned in lamps.

About 700 B.C., the Greeks began to use letters for writing; only scraps have survived from before the 6th Century B.C. The Phoenician alphabet (introduced in approximately the 8th Century B.C.) and the introduction of currency (also thought to have been "borrowed" from the Phoenicians in the 8th Century B.C.) were probably the prime technological innovations during the period.

In art, the beginning of a distinctly Greek style, the kouros, occurs during the Archaic Period.

3. Contact with the Outside, Opportunities for Cultural Diffusion, Possible "Causes" for Social Change.

Great population increase occurred during the period from approximately 800-550 B C. This population increase and improvement in agricultural techniques made cultivation of a particular farm possible and necessary. Movements of population became less common and ties of locality tended to become more important than those of kinship. Tribes persisted as religious and political units, pointing out the possibility of adaptation of a traditional institution to new uses. With population increase the necessity for contact with extra-Greek territories was recognized. Greek city-states in general turned to two panaceas for the high population scarce land problem. Some, like Athens, Miletus, Corinth, and Chalcis, became engaged in colonization. The founding of a colony was a collective enterprise engaged in by the polis, whose development, will be explained below. An expedition was organized under an oecist, or founder; those citizens who chose to go or were designated by city magistrates boarded ships and sailed off, setting up a new state which was politically independent of the mother city. Colonists, in general, sought good agricultural lands and harbors or beaching grounds for their ships. The primary directions of Greek colonization were (1) north to the Black Sea coast, Sea of Marmora, and North Aegean, (2) west to Southern Italy and Sicily, with offshoots in Southern France and Eastern Spain, (3) southward to Libya. An important colony was established at Naucratis in Egypt where Greeks came in contact with the civilization and skills of the Egyptians. Other poleis, with Sparta as the prototypic example, solved the population problem through conquest of neighboring territories and establishment of Spartan overlords on the indigenous populations of other areas in the Peloponnese.

C. Classical Period (500-350 B.C.):

1. Social System

The oligarchic tradition which preceded this period remained dominant, but increasingly new political and social experiments were undertaken. The prototypic extremes during this time were the articulation of a democractic form of social and political organization in Athens and the maintenance of the conservative military oligarchy within Sparta. In the former, the democractic tendencies were partially allied with Athenian military experiences. As Athens increased her maritime position in the Aegean, she increasingly drew upon the resources of the poorer classes to maintain her large fleets of rowers. The fleets ultimately became bastions of democracy, for now, in contrast to the preceding Greek epochs, the masses became concerned with and involved in the affairs of state. The institution of the Tyrant, one who is placed in office by the wishes and actions of large numbers of people rather than by the traditional machinery of government, gained an important foothold during this early period. As the Tyrants proved capricious and arbitrary, the people no longer "validated" their offices. Increasingly, the demos--the people--instituted direct democratic institutions.

Sparta, on the other hand, maintained strict selective control over the hoplites of the phalanx. Perhaps because her imperialism was within her immediate area rather than overseas, her control had to be more closely managed. This precluded democratic experiments as occurred in less rigid poleis. Between these two extremes, moreover, various intermediate sociopolitical forms were evident.[5]

Socially, the organization of society still derived from the tribe, the clan, and the phratry associations of older periods. Increasingly, however, the polis became the chief form with which people identified themselves. The older, more traditional forms were not replaced but were dominated by polis identification. Attica[6] in the 5th Century, for example, was redistricted from an association of ten demes, representing tribes, to four larger demes, which were geographically identified. The tribal framework, however, was merely minimized rather than denied altogether.

After the Persian Wars, there was a dramatic economic revival with Athens as the dominant enterpriser. Based upon her secure markets overseas and domestic consumption at home, her prosperity was an example to (and the envy of) other city-states. Athens' substantial silver production yielded one of the most secure international currencies of this era, based on its uniform purity and full weight. Poverty and social conflicts, which had been prevalent during the Archaic and early Classical periods in Attica, were considerably reduced. Although slaves and foreigners had increased in numbers in the Classical period, because of the widespread prosperity, their status was no different than in the Homeric period, and the differentiations between them and ordinary citizens were often slight.

---

[5] Thassalocracies, Monarchies, Timocracies, etc.

[6] Athens' greater metropolitan region.

2. Cultural System

The status of the Olympian deity since the Homeric period was relatively unchanged in the Classical age. Two alterations can be noted. There was, on the one hand, a more elaborate ritual to be observed because of the wider and increased prosperity. Pan-Hellenic rituals and ceremonies were elaborately subscribed to and sometimes were politically infused. On the other hand, a noticeable, but not necessarily influential, rationalism was introduced into the religious expressions. In the realm of art, the Greeks achieved expression in the 5th Century, particularly in the plastic arts of sculpture and architecture. In addition to expressions of artistic perspectives, their art was universally an expression of civic and municipal pride. The buildings on the Athenian Acropolis are best exemplars of this dual motivation. Literature, drama, history, and philosophy flourished.

3. Contact with the Outside, Opportunities for Cultural Diffusion, Possible "Causes" for Social Change.

The relatively widespread settlement system achieved by the end of the Archaic Period satisfied the problems of over-population and land-hunger and within the Classical Period gave rise to both assets and liabilities. Perhaps the most imposing problem and the one which assumed the most lasting value was the conflict with Persia. Settling in the Western periphery of the contemporary Persian Empire, the Greeks were faced with an antithetical philosophy. The Oriental concepts and practices of subjugation and control were opposed to the growing Occidental concepts and practices of autonomy and freedom. The Athenian-dominated victory over the Persians not only reflected the freedom of the Greek mainland and colonies; it assured that freedom as a common value and possession of the Western world. Colonization ultimately bred competition through its sponsorship of new poleis. In the 5th Century the formation of the Peloponnesian and Delian Leagues (led, respectively, by Sparta and Athens) was a precursor to internal disorder. The Delian League, initially and effectively created to stem Persian encroachments, ultimately witnesses Athenian hegemony over its member units. Regional division and diversification, apparent as early as Homeric times, now gave rise to gross distinctions which signalled the Peloponnesian War (431-404 B.C.) and the beginning of the dramatic decline of the Classical Period. Regionalism and political diversity, which were both geographically and culturally derived, prevailed over federalism and uniformity throughout this period.

GREECE - CHRONOLOGICAL TABLE

B.C.	
by 3000	emergence of civilized societies in Mesopotamia and Egypt.
1750	first general movement of peoples; Hyskos invasion of Egypt; Hittites in Asia Minor; Kassites and Mitanni in Mesopotamia; Mycenae in Greece.
1250-1050	second general movement of peoples and invasions of centers of civilization: Dorians in Greece bring on a "Dark Age"; Phrygians in Asia Minor; Medes and Persians in Iran; Aryans in India; Hebrews in Palestine; Chaldeans in Mesopotamia; Aramaens in Syria.
745-612	predominance of the Assyrian Empire in the Near East.
550-334	predominance of the Persian Empire in the Near East.
334-323	Alexander the Great, King of Macedon, conquered the entire Persian Empire.

The Greek City-States:

c. 2500-1400	Minoan civilization in Crete, the Aegean islands and parts of mainland Greece.
c. 1600-1100	Mycenaean civilization.
1184-1174	traditional date for the siege of Troy.
c. 1100-800	Greek "Dark Age."
8th Century B.C.	Homer.
c. 776	First Olympic Games.
c. 750-550	age of colonization.
c. 700	introduction of alphabetic writing among the Greeks.
c. 650	introduction of coinage among Greeks.
c. 650	Messenian revolt.
c. 650	introduction of the infantry phalanx.
c. 621	Draco's codification of Athenian laws.
594-593	Solon's reorganization of the Athenian constitution.
c. 560-510	Peisistratid tyranny in Athens.
510	overthrow of Hippias, tyrant of Athens, by Spartans.
508	Cleisthenes' reorganization of the Athenian constitution.

Chronological Table (con't)

499-479: Period of the Persian Wars:

499	approximate beginning of Aeschylus' dramatic career in Athens.
490	Persian expedition against Eretria and Athens; Battle of Marathon.
480-478	great Persian invasion of Greece.
478	organization of the Delian League.
466	last Persian garrison expelled from Aegean area.
464-456	Helot revolt against the Spartans.
461	Athenian expeditionary force sent home by Spartans; Ephialtes and Pericles reduce the power of the Areopagus; democratic party dominant in Athens; Cimon ostracized.
457-450	first "Peloponnesian" war; Sparta and allies against Athens.
456	death of Aeschylus.
454	transfer of League treasury from Delos to Athens.
448	peace of Callias between Persia and Athenians brings Persian Wars to an end.
447-445	Boetia, Megara, and Eubosa revolt from Athens; intervention of Sparta; Thirty Years Peace concluded between Sparta and Athens in 445 B.C.
c. 443	Pericles confirmed in control of Athenian politics despite setbacks of preceding years.

431-404 Peloponnesian War

430	plague in Athens
429	death of Pericles; Cleon succeeds to leadership of the democratic party.
427	birth of Plato.
426	adoption of more aggressive strategy by the Athenians.
425	capture of Spartan hoplites at Sphacteria; Cleon's control of *ecclesia* confirmed.
425	death of Herodotus.
421	Peace of Nicias; end of the first phase of the war.
415-413	expedition to Sicily; siege of Syracuse by the Athenians.

Chronological Table (con't)

415	flight of Alcibiades to Sparta.
413	renewal of war between Athens and Sparta; occupation of Decelea by Spartans.
412	agreement between Sparta and Persians; subsidy to Spartan fleet in return for cession of cities of Asia Minor to Persia.
411	oligarchic coup d'etat in Athens--the Four Hundred; recall of Alcibiades to command of the Athenian fleet.
410	Athenian victory at Cyzicus; restoration of democracy in Athens.
407	Lysander in command of Spartan fleet; won early in 406; and Athenians exile Alcibiades in their disappointment.
406	death of Sophocles and of Euripides.
405	Spartan victory at Aegospotami.
404	surrender of Athens; end of the war; Alcibiades assassinated.

404-371: Spartan Hegemony

404-403	Thirty tyrants in Athens.
403	restoration of democracy in Athens.
400	death of Thucydides.
399	execution of Socrates.
399-387	war between Sparta and Persia; Corinthian War in Greece.
387	foundation of the Academy by Plato.
380	death of Aristophanes, the comic poet.
377	death of Hippocrates of Cos, the doctor.
379	war between Sparta and other Greek states, headed by Thebes.
371	battle of Leuctra; Spartans defeated in Peloponnese by Thebans; end of Spartan hegemony.

371-362 Period of Theban Hegemony

362-338: Political chaos in Greece; rise of Macedon:

359-336	Phillip II, King of Macedon
355	death of Xenophon.

Chronological Table (con't)

347	death of Plato.
347-335	Aristotle at the Macedonian court as tutor to Alexander the Great.
338	Battle of Chaeronea; Macedon supreme in Greece; organization of Pan-Hellenic League.
336-323	Assassination of Phillip II; Alexander the Great becomes king of Macedon.
335	Establishment of the Lyceum by Aristotle; Alexander the Great invades Persia.
322	death of Aristotle; death of Demosthenes, the orator.

Bibliography

1. Barr, Stringfellow. The Will of Zeus: A History of Greece. Philadelphia: J. B. Lippincott Company, 1961.

   A readable, dramatic, and scholarly analysis of the Helladic through Hellenistic epochs of Greek history. Superior incorporation of primary source materials.

2. Botsford, G. W. Hellenic History. New York: The Macmillan Company, 1948.

   Comprehensive history (primarily political and economic) of Greece from the Bronze Age through Alexander the Great.

3. Chamoux, Francois. The Civilization of Greece. New York: Simon Schuster, 1965.

   Detailed and comprehensive history of Greece from Agememnon's Mycenae to Alexander's Hellenistic world. Heavy emphasis on cultural activities and contributions. Hundreds of photographs.

4. Finley, M. I. The Ancient Greeks: An Introduction to Their Life and Thought. New York: The Viking Press, 1963.

   A personal analysis rather than a summary, this readable study draws heavily upon research in archaeology and comparative inquisities.

5. Forsdyke, John. Greece Before Homer. New York: W. W. Norton & Co., Inc., 1964.

   An introduction to the archaeological and literary records of prehistoric Greece; ancient chronologies and mythology emphasized.

6. Freeman, Kathleen. Greek City-States. New York: W W. Norton & Co. Inc., 1963.

   The organization, history, and diversity of the cultures of nine representative city-states of Greece, excluding Athens and Sparta.

7. Glover, T. R The Ancient World. Baltimore: Penguin Books, 1948.

   A standard survey which places Greco-Roman civilization into its ancient Mediterranian context.

8. Hamilton, Edith. The Greek Way. New York: W. W. Norton & Co., Inc. 1964.

   A passionate, partisan, and provocative study of the "greatness of the Greeks." A classic and standard personal essay worth reading.

9. Jones, Tom B. Ancient Civilization. Chicago: Rand, McNally & Co., 1964.

   An account of the rise and fall of civilization from its beginning up to the Greco-Roman World. Heavy emhasis on cultural and intellectual diffusion from setting to setting and period to period. A concise study.

10. Kitto, H. D. F. The Greeks. Chicago: Aldine Publishing Co., 1964.

    Heavily based on Vertris' The Deciphering of Linear B. This comprehensive and brief history of Greece through the Peloponnesian Wars introduces some recent linguistic scholarship which continue older interpretations of Greek development.

11. Mitchell, H. The Economics of Ancient Greece. Cambridge: The University Press, 1940.

    A scholarly and detailed background about general economics including the geographic and geological influences with speech and detailed chapters on agriculture, commerce, and public finance.

12. Mitchell, H. Sparta. Cambridge: The University Press, 1964.

    Comprehensive and specialized study of Spartan Society from origins to conquest by Rome. Readable and well-documented.

13. Robinson, C. E. Hellas: A Short History of Ancient Greece. Boston: Beacon Press, 1955

    A very readable brief survey with excellent and pointed modern parallels.

14. Smith, Morton. The Ancient Greeks. Ithaca, N. Y.: Cornell University Press, 1960.

    Written for the beginning college history student, this personable essay depicts traditional Greek heroes as humans and traditional Greek humans as heroes; an imaginative and scholarly essay.

PART I: HOMERIC GREECE

PROBLEM SET G-I

Problem No.	Identification of Student Materials
Set G-I	
G-I (A)	Problem statement: Book XVI of Homer's The Iliad (anonymous version)
G-I (B)	"Filing-system" problem
G-I (C)	Map grid, Book II (and again Book XVI) of The Iliad (anonymous version; list of place names
G-I (D)	Student Essay problem
G-I (E)	Map grid, list of real place names; real location of Greece!
G-I (F)	Pontegoras problem.

Teacher Materials

PART I: HOMERIC GREECE (PROBLEM SET G-I)

The following set of problems deals with the Homeric and the immediate post-Homeric periods (the period from 900 to 650 B.C.). Included are selections from Homer's Iliad (Books II and XVI), a "filing system" exercise, a map problem, a student essay problem, and the Pontegoras problem (a hypothetical Homeric society inviting student speculation). These materials are used to develop a generalized portrait of Homeric Greece and to engage students in specific reading and study skills necessary in the study of Social Studies. The materials confront the student with a learning process in which they play an active role in the location, analysis, and/or organization of the information and ideas pertinent to the study of Homeric Greece. Through these materials presented in the sequence suggested below, the students will attempt to extract and categorize data in an effort to make valid historical generalizations. These activities will also confront the need to identify value bias in historical writing and to differentiate between primary and secondary source materials.

The student early and continually considers the notion that "categories of culture" (i.e., Economics Political Organization, .Social Organization. Knowledge, Religion, and Arts) provide useful organizing frameworks through which the specific cultural aspects of a society can be studied. Equally important, the student recognizes that any one of these categories is only a partial and incomplete part of the total social portrait; in fact, there is an ongoing interrelationship between these categories (i.e., a society's political system can be studied both as a separate political phenomenon and as a system which affects and is affected by that society's economic system).

The specific objectives of the individual problems, their suggested in-class treatment, and recommended student learning activities outside of class follow below. The suggested time for the study of these materials on Homeric Greece is roughly three to four weeks.

The Unidentified Society

This problem presents Book XVI of Homer's Iliad with the Greek personal and place names replaced by "bogus" names (the correct version will be supplied to the student later in the study). It is given to the student to work on without any identification or discussion of its content or context. The student is given the class period and an evening to extract bits of data from the document which will aid in forming a general portrait of the society described in the document. A list of these data should be prepared by each student for consideration on the next day.

The following day a fairly free-ranging class discussion of the students' lists should lead to an extensive listing on the blackboard of data extracted by the class from the document (i.e., greaves with silver anklets, chariots, river gods, city walls, anthropomorphic gods, etc.). Attempts by the students to speculate about this society from such a listing should lead them to recognize two points:

1. The amount of data available for speculating about this society is great.
2. In order to speculate about the society in any comprehensive way, it is necessary to classify and categorize the data in some meaningful way.

Therefore, students are then asked to make some tentative suggestions about possible categories that might be used to organize the data. After initial suggestions for categories (which also can be expected to be numerous), an attempt to reduce classification to a minimum should lead to a relatively limited number of categories (10 to 15). Typical categories which could emerge from such a discussion might include agriculture, science, technology literature, industry, form of government, etc. Students should be asked to define these categories explicitely, and tentative definitions should be agreed on for each of these. This activity leads into the filing system problem (G-I B) which follows.

Note: The identification of the real society involved in this problem is held off until Problem G-I (E). Postponing the identification that long stands as a challenge to the students. While the teacher will find that students will press hard for identification as they proceed through Problems G-I (B), G-I (C), and G-I (D), the teacher will find that this can be a factor in the students' continuing involvement with these materials. The quality of "mystery," by creating tension and challenge, acts as a motivational device.

In Problem G-I (E), the society is finally identified and Homer's Iliad is discussed as a real document. The teacher materials with that problem include a discussion of the Iliad as both history and literature.

Problem G-I (A)

The Unidentified Society

The attached is a description of a particular set of activities of an unidentified society at a particular time and place. It is by no means a complete picture of all the activities which that society engaged in, but it does give a great deal of information about it. Read the selection a number of times, and then make a list of words and phrases from the document which you think will be helpful in trying to develop a fairly complete picture of this society. Look for words and phrases that you think might be useful clues to what this society and its geographic setting were like.

BOOK XVI

HOW PETER _________ TOOK THE FIELD IN THE ARMOUR OF AARON _________, HIS GREAT FEATS OF WAR, AND HIS DEATH

While this battle was going on round the ships, Peter _________ appeared before Aaron _________ with tears pouring down his cheeks--a veritable fountain, a mountain brook running over the rocks! Aaron _________ was deeply grieved, and spoke to him plainly.

"My dear Peter _________, why are you crying like a baby? You might be some little girl running to her mother, and pulling at her apron and keeping her from her work and blubbering and looking up and saying, "Nurse me mammy dear! That's what you look like my dear man, crying like that. Have you some news for the men, or just for me, or is it a special message from home to you? Why, your father Robert _________ is still alive, for all we know, and Paul Johnson ___________ is alive and on his throne; we should be sorry indeed to hear of their deaths. Are you really lamenting for the Lockian _________ people, can't endure to see them falling thick and fast among the ships? It's their own fault, their own tyrannical dealings. Speak out, don't hide it, then we shall both know."

Peter _________ answered with a groan:

"Don't be angry, Aaron my prince, our strong deliverer! Such misfortune has come to our people! There they are, all who used to be best in the field, lying wounded, shot, or stabbed, somewhere among the ships! Jared Justin is wounded, Morgan _________ is wounded, Rex _________ is wounded. Claude is wounded too--shot in the thigh with an arrow. They have the surgeons busy about them with all their medicines curing the wounds--but there's no curing you, Aaron _________! I pray I may never have such a grudge in my heart as you have. Curse your courage! What good will you be to any one from now to the end of the world, if you will not save the nation from destruction? Cruel man! Your father was not Paul ________ nor your mother Andrea--you are a son of the green sea and the stony rock, with that hard heart!

"If there is some prophecy you are afraid of which your mother told you from the lips of Christopher _________, let me go at least and take out our Darcians, to see if there is any hope in that way! Put your armour upon my shoulders, and perhaps the Zapians _________ may think it is you, and give a little rest to our tormented people. Little time to take your breath face to face with sudden death! And it will be easy for us coming into the battle fresh, to drive weary men from our camp away to their city!"

So he prayed, poor fool! for his prayer was destined to bring death and destruction for himself. Aaron _________ replied in hot anger:

"Ah, what have you said, Peter _________, my dear friend! I care for no prophecy if I do know any; my mother has told me none from the lips of Christopher _________. But I feel bitter grief in my heart, when here is a man who will rob his equal and take back his prize because he is stronger. This is a terrible grief to me, and this has been my torment. The girl that the army chose for my prize, whom I made my own by force of arms when I took that city--that girl my lord King Rex _________ tore from my hands as if I were a foreigner without any rights.

"But we will let bygones be bygones. I see it was impossible to bear resentment for ever and ever. I did think I should not forget my resentment until fire and battle came to my own ships. You go then; put on my armour and lead our brave men into the field, now the enemy has swallowed up the Lockian ships like a great cloud now that our people have their backs to the sea and only a small space is left them to hold, now that all Zap ________ is here confident--for they see not the face of my helmet whining near them!--that would soon rout them and fire the gallies with their dead, if my lord King Rex ________ were kind to me!

"But now they are fighting round our camp! There is no spear in the hands of Jared Justin, furiously raging to defend the Selians from ruin, I have not heard yet the voice of my lord King shouting out of his hateful head! But Thomas's ________ words of command are breaking upon me all round, his Zapians ________ cover the whole plain with their clamour--they vanquish the Lockians in fair fight!

"Never mind--fall on them and beat them Peter ________! Save our ships, or they will burn them and we shall never see home again. But listen carefully while I tell you exactly what to do, that you may win honour and glory for me from the whole nation, and they may send back that lovely girl and handsome gifts besides.

"When you have cleared them away from the ships, come straight back. If after that the loud-thundering lord of Christina ________ gives you a chance of triumph, never think of fighting on your own account without me, you will steal my honours in that way. Don't be excited by fighting and victory so as to lead our men as far as the city walls, or one of the Tip-Topian ________ gods may meddle; Michael ________ Shootafar is very fond of them. You must turn back as soon as you have saved the ships, and let them ravage the plain.

"Oh Father Christopher ________, Grace ________, Michael ________! If only not one single Zapian ________ could be left alive, and not one Lockian ________ but you and I might be left, that we alone might tear off the sacred diadem of Zap ________!"

By this time John ________ was at the end of his endurance under the showers of blows: he had two forces against him, the will of Christopher ________ and the volleys of the Zapians ________. The metal of his helmet rang and rattled as the blows beat and beat upon the knobs; his left shoulder was tired with bearing the heavy shield so long. But nothing could shake him, stab and strike as they would. His breath came hard, sweat poured in streams over every limb, he had not a moment's rest; nothing but trouble upon trouble everywhere.

O ye divine Spirits that inspire the songs of men! Help me to tell how the fire first fell upon the Lockian ________ ships!

Thomas ________ drew near, and struck the ashen pike of John ________ with his great sword, at the end near the socket, and cut it right through. John ________ brandished the useless pole, and a blade fell on the ground with a clang a long way off. Then John ________ shuddered, for he saw in this the act of God. He knew that Christopher ________ Thunderer was foiling his plans of battle and meant to let the Zapians ________ win; and he retired out of reach. Then they cast fire upon the ship; it lapped round the stern and blazed up at once all over the ship.

And then Aaron ________ slapped his two thighs, crying out:

"Hurry, Peter ________, my friend, be off with your horses! I see fire sweeping about the ships! I fear they may take the ships and then we shall never get away. On with your armour, and I will wake up the men!"

Peter _________ lost no time. He put on his legs the greaves with silver anklets, next covered his chest with the star-bespangled corselet of Johnson _________. Over his shoulders he slung the sword, with bronze blade and silver knob, and then the great strong shield. Upon his head he set the helmet with its plume nodding defiance. He took two lances that fitted his grip, but not the spear of Johnson _________; for only Aaron _________ could wield that huge heavy pike, not another man in the Lockian _________ host. This was the strong ashen spear from Mount Steele, which Adolph had given his father to be the terror of his enemies.

The horses he put in charge of Gerald _________, whom he thought more of than any one except Aaron _________ himself, and he trusted him best to be ready at his call in battle. So Gerald _________ harnessed the horses, chestnut Beauty and piebald Silver, swift as the winds; west-wind Champion was their sire, and their dam the harpy Stardust, got in foal while grazing in a meadow beside the stream of Pond. In the side-traces he put one mortal horse with the pair of immortals, Man-of-War, the incomparable, which Aaron _________ had brought back from captured Lans.

Meanwhile Aaron _________ had got the men under arms and marshalled in their camp. They were like a pack of ravening wolves ready for the hunt. How the savage beast bring down a great antlered stag in the mountains and tear him to pieces with blood-dripping jaws!--then off goes the whole pack to a brook, and they lap up the clear surface-water with long, thin tongues, belching out clots of gore. Their courage is high as ever, though their bellies are stuffed. So the Darcian leaders and captains bustled about Peter _________, while Aaron _________ was among them, marshalling the chariots and ranks of armed men.

Fifty ships of war was the fleet which Aaron _________ had brought to Zap _____; in each were fifty stout fellows on the benches:five officers he appointed to command them, under himself commanding in chief.

One division was led by Waldo _________ in his resplendent corselet. His mother was Paul's daughter the fair Beatrice, a mortal woman; his father the river-god Frederick, but by repute one Oswald Owens' son, who brought his bride-gifts and wedded her in due form.

The second was led by warlike Clyde, a girl's love-child. His mother the dancing-beauty, Esther, was daughter of Roscoe. Godfrey _____ Highborn caught sight of her, when the girls were singing on the dancing-ground of Goldenreed Faith _________, Lady of the noisy hunt. Godfrey at once fell in love; climbing to her chamber he lay with her secretly, and she gave him a splendid son Clyde, fleet of foot and strong to fight. When at least our Lady of Childbirth had brought him to the light and he saw the rays of the sun, James, Sydney's son paid his court and made her his wife. Old Roscoe brought him up with the same love and kindness as if he were his own son.

The third was led by Rodney Robinson, who was the most renowned spearman in the country after Peter _________. The fourth was under Roger, the fifth under Herman, the son of Lloyd.

As soon as Aaron _____ arranged them all in their ranks, he gave his last orders in these stern words:

"Darcians, do not forget all those threats of yours against the Zapians _______ here in camp, and how you have reproached me while my resentment lasted. Would not not say--'Hard-hearted man! You must have sucked bile from your mother's breast! Cruel man, to keep us here against our will! At least let us sail away and go back home, since this poisonous bile is in your heart!' How often you came crowding to talk at me like that. Now here is the great battle you were enamoured of, plain to see. Then let every man keep a stout heart and fight!"

As they heard this rousing speech from their King, they closed their ranks more firmly; helmets and shields were packed together, like the squared stones of a wall, which a man builds to keep the strong winds outside his house. Shield pressed on shield, helmet on helmet, man on man; the horsehair plumes on the shining horns nodded and touched, so close they stood. In front of all two men made ready for battle, Peter _________ and Gerald _________, two men with one mind, to lead the Darcian forward.

Aaron ______ __ returned to his quarters, and opened the lid of a fine carven chest, which Andrea ______Silverfoot had put on board ship for him, full of shirts and woolen rugs and cloaks to keep off the wind. In this was a goblet of fine wood; no other man but he ever drank wine from it, no god was honoured with libations from that goblet save Christopher _________ the Father alone. This he took out, and first cleansed it with sulphur, then washed it in clean water, and washed his own hands. Last he ladled wine into it, and stood in the midst of the courtyard, and prayed as he spilt the wine looking up into heaven--Christopher __________ Thunderer saw him without fail:

"Oh Christopher _________, Madonian, Porous, whose habitation is far away! Oh thou ruler of tempestuous Madona! and about thee the Celery dwell, they interpreters, foot-unwashen, ground-bedded! Once indeed thou didst hear the words of my prayer; thou didst honour me, and thou didst strike hard upon the Lockians _________. Then grant me now also the boon I crave. I will remain myself where the ships are gathered together; but I send my comrade with many men to fight. Send victory with him, Christopher _________ Allseeing! Make bold the heart in him, that Thomas ________ may learn whether my man knows how to fight alone, or whether his hands are invincible only when I go myself into the maul of war!

"But when he has driven the battle away from the ships, I pray that he may come back unscathed, with all his armour and his warlike companions."

Such was his prayer, and Christopher ___________ Allwise heard him: half he granted, and half he refused. To drive the battle away from the ships he granted; to return safe out of battle, he refused.

Aaron __________ after his libation and prayer went into the hut, and put away the goblet in the chest. Then he went outside and stood. He still longed to see the battle himself.

Peter ____________ and his force marched on until they found the Zapains _________. They were like a swarm of wasps with a nest by the road, which boys have been teasing and poking in their way. The poor little fools only stir up trouble for everybody; and if a wayfarer disturbs the wasps by accident, they pour out in fury and defend their home. Just as furious were the Darcians when they poured out of their camp with a great noise. Peter ___________ cried out in a loud voice:

"Darcians! Fellow-soldiers of our prince! Be men! remember your old valour! Let us win honour for Ross, who is the best man in this army and his soldiers are second to none! Let my lord King Rex ________ know his blind madness, when he made no account of the best man of all our nation!"

Then with courage refreshed they fell on the Zapians _____in a swarm, and the ships around resounded with the noise of their shouting.

But when the Zapians _________ saw Peter _________ and his companions in their shining armour, they were amazed, and the ranks wavered; for they believed that Aaron _________ had thrown off his resentment and made friends again. Every man looked about him for some escape from certain death.

Peter ____________ first cast a spear into the thick of the struggle near the stern of Rupert's ship, and hit Alexander; this was the leader of the Boomerangs, who came with chariots from Action on the Missis. The spear went into his right shoulder, and he fell on his back groaning, while his Boomerangs fled in all directions; for they were panic-stricken when Peter _________ brought down their leader and champion. He drove them away from the ships and quenched the fire. The Zapians __________ fled in rare confusion, leaving the half-burnt ship, and the Selians poured in among the ships with a deafening din. As the fire was quenched and the smoke dispersed, it seemed as when Christopher ___________ disperses a thick cloud from a mountain top and light breaks through from the infinite air of heaven, showing the peaks and pinnacles of the rocks. Then the Selians had time to breathe for a little, but the battle was not over; Zapians _________ still held their ground, although they had been forced to leave the ships, and they were not yet running pell-mell in rout.

There were a number of scattered combats here and there. First Peter _________ pierced the thigh of Keith at the moment he turned to fly: the spear broke the bone, and he fell flat on his face. Next Patrick wounded William where his chest showed over the side of the shield, and he collapsed. Raymond watched his moment as Larry ran at him, and lunged at him first--hit the bulging thigh where the muscle is thickest, and out through the sinews, and darkness came over his eyes.

Arthur's _______two sons each brought down his man. Martin drove his spear into the flank of Maurice; his brother Terrence ran in front of the body and made a thrust at Martin; but Alan got in first before he could strike, and tore the upper arm from the muscles, breaking the bone, and killing the man. So the two sons of Arthur ________ sent down to Entwash the two valiant sons of Sylvester, the man who bred that raging destructive monster the Herkamer; they were Phillip's ______________ men.

John ________ Warner leapt at Matthew, and took him alive when he was hampered in the crowd; but he cut his throat with his sword and killed him on the spot--all the blade grew hot with the blood as death took him.

Quincy and Marvin cast at each other at the same time and both missed; they ran together and fell to with their swords. Marvin sliced at the horn of the other's helmet, and his sword broke off at the hilt; Quincy struck his neck under the ear, and the blade cut so deep that the head hung over to one side held only by the skin.

Basil ran and caught Stanley as he was mounting his chariot, and stabbed him in the right shoulder; he fell off, and his eyes were dimmed.

Julius stabbed Barney in the mouth. The point came out under the brain and broke the bones; his teeth were knocked out, and both his eyes filled with blood, which spurted up through nostrils and mouth as he gaped. Then the dark cloud of death spread over him.

These Selian leaders got each his man. The rest of the Selians pounced on their enemies, as ferocious wolves pick out lambs and kids from the flock and pounce on them, when a careless shepherd has let them go straying over the hills; they tear the poor timid creatures to pieces at sight, and so did the Selians while the Zapians __________ forgot they had ever been brave, but remembered to run as if flight had no disgrace.

Big John _________ made a dead set at Thomas________,determined to spear him;but Thomas ______ knew all the tricks of war--he kept his broad shoulders covered with the good oxhide, and watched the whizzing arrows and thudding spears. He knew well enough that the tide had turned, and victory was lost; all the same he stood firm and saved his companions.

But now the rout and confusion spread from the ships, as when Christopher ____________ spreads the tempest and a cloud comes into the open from the upper air. Now they were all pouring back in a rabble. Thomas ______ in his galloping car left the Zapian _________ army, as they were trying to get over the moat which was in their way. Many a team galloped off, leaving their masters' chariots in the ditch with broken poles. But Peter __________ was close behind, loudly crying "Kill! Kill!" as the broken hordes filled every path with noise and confusion. The dust rose in clouds, the horses tugged and strained to get clear of the camp. Peter _________ drove shouting wherever he saw the thickest crowd; men kept falling out of their cars under his axle-trees, the cars tumbled over clittery clattery. Straight over the moat galloped the horses, on and on; "Down with Thomas ________!" was the cry of his heart. To strike down Thomas __________ was his one passion; but Thomas ________ was far ahead. Panting horses were everywhere running loose, like a roaring torrent, when a thundercloud in the autumn pours heavy cataracts on the black earth, the rivers rise in flood, crundels and dimbles are full and ravines are cut in the mountains: down came the torrents tumbling criss-cross out of the hills, and destroying the works of men, until they fall roaring into the sea. Such is the vengeance of Christopher __________, upon men who give unrighteous judgments and drive justice far from them, having no regard for the wrath of heaven.

Peter __________ cut off the front of the routed army, and then drove them back towards the ships. He would not let them get back to their city, but kept them in the space between the ships and the river and the city walls. charing and slaying, until he had exacted the price of many lives.

First he struck Norbert and killed him, when the shield uncovered his chest. Next he drove at Earl, who was crouching down in his chariot dazed with terror, the reins dropt from his hands. Peter _________ came quite close and stabbed him in the right jaw through teeth and all, then dragged him gaping over the rail of the spear, and threw him down on his face, as a man sitting on a rock lands a big fish with hook and line. Bruce rushed at him, but Peter __________ smashed his head to pieces in the helmet with a stone and brought him down. Then he attacked one after another Barney and Virgil and Calvin, Ian, Gregory, Chuck and Rod, Leroy and Dan and Anthony Ellis, and laid them all flat on the ground.

Phillip _________ saw his countrymen falling--he knew them all by their dress, for they wore no loin-guard--and he called to them in reproach:

"Shame, Musicians! Where are you running? Play up, men! I will meet this man myself, I want to know who he is that sweeps everything before him. Look how many good men and true he has killed!"

Then he jumped out of the car in his armour; and Peter _________ when he saw did the same. They leapt at each other yelling, like a couple of vultures on a high rock shrieking and fighting with beak and claw. When Christopher ________ saw them he said to Christina ____________:

"This is very sad! Phillip __________, whom I love best of all men, is fated to be killed by Peter Robertson ____________________. I really don't know what to do. Shall I pick him up out of the battle alive, and put him down in his own country? Or shall I let him be killed by Robertson ___________."

Christina _________ said:

"Oh you dreadful creature, you mustn't say that! A mortal man, doomed of old by fate, and you want to rescue him from death? Do as you like; but you cannot expect the rest of us gods to approve. Think for a moment. If you send Phillip __________ home alive, some other god may want to take his son out of the battlefield. He loves his son too, you know! Many of the immortals have some fighting before Zap _____, and you will make them all very jealous. But if you do love him, if you are sorry for him, just let him be killed by Peter Robertson __________________; but as soon as he is dead and done for, send Death and Sleep to carry him back to Music, where his family and friends will do the funeral honours with barrow and pillar, for that is the privilege of the dead."

The Father of men and gods agreed that this was right. But he sent a shower of bloody raindrops upon the earth in honour of his dear son, whom Peter __________ was destined to kill on Zapian _________ soil, far from his native land.

When they were within reach, Peter ___________ struck Mario, Phillip's _________ man in the lower belly, and brought him down. Phillip _________ cast at Peter ___________ and missed, but he hit the horse Man-of-War in the right shoulder. The horse fell crashing in the dust, and gasped out his life with a moan; the other two sprang apart with a crack of the yoke, entangling the reins above them. Gerald _________ mended matters by drawing his sword and cutting loose the trace-horse; then the others were righted and drew the reins taut.

The two men now came together again for their battle. Phillip _________ cast and the spear passed over Peter's __________ left shoulder without touching. Peter __________ followed up, and there was no mistake about his cast; he struck where the midriff encloses the beating heart. Phillip _________ fell, as an oak tree falls or a poplar, or a tall pine felled by a woodman to make a ship's mast; so he lay in front of his horses and chariot, moaning and clutching at the bloody dust. Like a bull that a lion kills--he tracks a herd and leaps on the bull, and the strong-hearted creature groans in his death between the lion's jaws, so under the blow of Peter ___________ the strong heart of the Musician warrior strugged with death, and he called his comrade by name:

"Waste no time, Richard! You are a warrior among men--now ply your spear and show yourself a warrior! Now let dreadful war be your heart's desire, if you are good at need! First bring up all our best men to fight for Phillip _________; then fight yourself with your own blade. I shall be your shame and disgrace all your days forever, if the Lockian _________ strip me fallen before their own ships. Stand firm and bring up our people all!"

Even as he spoke the end came, and death closed his eyes and nostrils. Peter _________ set foot on his breast and pulled out the spear, bringing the midriff with it; he dragged out life and blade together. His Darcians caught the panting horses, which would have run away now that the chariot had lost its masters.

But Richard heard these last words with bitter pain; his heart was wrung that he could not help. He took hold of his arm and pressed it, for he was in great pain from the arrow where Frank shot him in his attack on the wall. And he prayed aloud to Michael ___________ Shootafar:

"Hear me, Lord, in the happy land of Music or in Zap _____! Thou hast power everywhere to hear an afflicted man, as I am afflicted now' Here I have a cruel wound: my arm throbs from side to side with sharp pains, the blood will not dry, my shoulder is heavy! I cannot hold a spear steady or go and fight with my enemies. A man is slain, the best of men, Phillip _________ the son of Christopher _________, but the father helps not the son. I beseech thee, Lord, heal this cruel wound, lull the pains, give me strength, that I may summon my comrades and make them fight, and fight myself for the body of my dead!"

Michael ________ heard his prayer. In a moment he stilled the pains, he dried the blood that ran from the wound, he put courage into the man. Richard knew it in his heart, and he was glad that the god had quickly heard his prayer.

First he went round urging the Musician leaders to fight for Phillip _________. Then he repaired at a good pace to the Zapians ____________, Rudolph and Russell and Tim, Zeke and Thomas ________ the mighty man himself, calling upon them in plain words--

"Look here, Thomas ________, you have quite forgotten your allies. They wear themselves out for your sake, far from home and friends, and you will not help them. Phillip __________ lies dead! the leader of the Musician spearmen, who ruled his country with justice and his own strong arm. Brazen Charles ______ has brought him down by the spear of Peter __________! Do stand by us, friends! Let your hearts be moved with indignation! Do not suffer the Darcians to strip him and maltreat his body, in revenge for the Selians whom we have killed in fair fight beside your own ships!"

The Zapians __________ were thrilled with grief every inch of them, pangs intolerable, unendurable; for he was the mainstay of their city although a foreigner. There was a large force with him, and he was ever their champion in the field. They went straight for the enemy at full speed, led by Hector eager for revenge.

But the Lockians ________ were set on by the rousing voice of great-heart Peter Robertson_______ ___________. He began by calling John _______ and his namesake, who were ready enough:

"Now then, Gargantuan! Now then, Runner! Let it be your pleasure to have at the enemy. Be as good as you ever were, or better! Phillip ________ lies dead-- the first man who jumped upon our wall! Come along--if only we can revenge ourselves on his body and strip the armour from his shoulders. If any of his friends try to help him, we can give them our spears!

This was no more than they wished themselves. When both sides were there in force, Zapians ______ and Musicians against Darcians and Lockians __________, they joined battle with terrible shouts, and how their weapons crashed and smashed! Then Christopher ______ drew a dreadful darkness over the conflict, that the battle for his son might be dreadful and desperate.

At first the Zapians ________ drove back their enemies. For a man was struck down who was by no means the least among the Darcians--Grant, the son of prince Marshall. Grant once had been ruler of Boodle, but he had killed one of his cousins and took refuge with Paul ______ and Andrea________Silverfoot. They sent him to the war at Abases ________ along with Aaron ________. He was taking hold of the dead man, when Thomas ________ smashed skull and helmet with a large stone and tore the sinews out.

Then Thomas ________ and the front rank fell back, as far as a man casts a long goatspear in practice or in games, or in war when he faces murderous foremen; and so far the Lockians ________ pushed forward. Richard first wheeled about and killed Louis, Trevor's son, who lived in Peach, a man notable among the Darcians for riches and wealth. Louis nearly caught him, but Richard turned suddenly and stabbed him in the chest. The Lockians ________ were infuriated at the fall of so good a man; the Zapians _______ were glad, and rallied round the body, but the Lockians ________ came on unshrinking.

Then Dennis got another Zapian _______, the brave soldier Wellington, a son of Parson, who was priest of Idian Christopher ____ and highly honoured. He struck his under jaw and ear; the spirit of life quickly left him, and darkness covered him up. Then Zeke let fly his spear against Dennis, in the hope to hit him as he advanced under his shield. But he kept a steady eye and stooped forwards, avoiding the spear, which dumped into the ground behind; there it stood with quivering butt, until Charles ________ took its fierceness away. Zeke was furious, and called out:

"Dennis, you do know how to dance! But my spear might have stopped your dancing for good and all if it had only hit you!"

Dennis answered:

"Zeke, you do know how to fight! But you are a mortal man after all, and you will not find it easy to kill every man alive who defends himself. I might hit you myself, and then where would your strong hands be? You would give the victory to me, and your soul to Oblivion!

Peter _________ rated him for this:

"My good man, why do you bandy words like this? You are wasting time. Taunts and jibes will not drive the Zapians________ away from the dead body. Many a man will fal before that! Words are potent in debate, deeds in war decide your fate. Then don't go on piling up words, but fight!"

So Peter _________ hurried him off to the thick of the action, and the noise rose far and wide, thudding and thumping of swords and spears on metal and leather, on shields and bucklers, as the thuds of the axes are heard afar when workmen fell the trees in the mountain forests. Now not even a man who knew him well could have known the noble Phillip _________, smothered from head to foot in blood and dust and showers of shafts. The crowds of men struggled about the body, like a swarm of flies buzzing about a farmyard in spring-time, when the milk runs over the pails and the bowls are doused with milk.

And all the while Christopher ______ did not turn away his eyes from the battle, but gazed at them, musing in his mind on Peter _________ and his bloody deaths: should Thomas ______kill him there over Phillip's ________ body and strip him of his armour; or should he add yet more to the number of the dead. At last he thought it best that Peter ________ should kill yet more, and drive Thomas ______ back to the city walls.

So first he made Thomas's _______ courage fail. Thomas ______ entered his car and turned to retreat, calling on the Zapians _______ to follow--he knew the sacred scales of Christopher ______! Then not even the brave Musicians stood firm, but all fled away, now they had seen their king lying pierced through the heart in the heap of corpses--for many had fallen over him at the time when Milton tightened the strife. But the others tore the shining armour from his shoulders, and Peter _________ sent it away to the camp.

Then Christopher _____ Cloudgatherer said to Michael ______:

"Make haste now, my dear Marc, take Phillip _______ out of range and cleanse him of the black blood, carry him far away and wash him in the river; anoint him with ambrosia and clothe him in raiment incorruptible. Then give him to those two swift carriers, Sleep and Death, and they shall quickly set him down in the happy land of Music, where friends and kinsmen shall do the last rites with barrow and pillar; for that is the honour due to the dead."

Michael ________ did not neglect his father's bidding. He went down from Id into the battlefield; he carried the body of Phillip _______ out of range, and took it far away and washed it in the river; he anointed it with ambrosia and clothed it in raiment incorruptible. Then he gave it to the two swift carriers, Sleep and Death, who quickly set it down in the happy land of Lycia.

Now Peter _________ ordered Gerald _________ to drive him after the Zapians _________ and Musicians. Poor fool! he was quite blinded. If he had done as Aaron ________ told him, he could have escaped black death. But always the will of Christopher ______ is stronger than man; and Christopher ______ put that temper into his heart.

Who was the first, who was the last you killed, Peter ________, now the gods had summoned you to death? First Ted and Warren and Ernest, Perry Melas and Franklin and Walter, then Jeff and Toby and Barry--all these he killed; and the others were glad to escape.

And then the Lockians ________ would have taken the proud city of Zap ______ by the valour of Peter _________, for he went onwards like a storm; but Michael _______ stood on the wall to help the Zapians _______, intent upon his death. Three times did Peter _________ set his foot on a corner of the wall, three times Michael dooled him back, rapping the shield with his immortal hands. When he tried the fourth time like one more than man, Michael ______ shouted at him and said in plain words:

"Back, prince Peter _________! Is it not fated that proud Zap ____ shall fall to your spear, nor to Aaron ________, who is a much better man than you."

Then Peter __________ fell back a long way, in fear of the wrath of Michael ________ Shootafar.

But Thomas ______ checked his horses at the Swinging Gate; for he was in doubt whether to drive into battle again, or recall his army to take shelter within the walls. As he was considering, Michael _______ appeared by his side, in the form of a lusty young fellow Andrew, who was Thomas's ________ own uncle, being brother of Kenneth, and the son of Glenn who lived near the Sanare in Rohand. Michael _______ said then, in the shape of this man:

"Why have you left the battle, Thomas _______? You ought not to do it. I wish I were as much better than you as I am worse; you should soon be sorry you shirked. Hurry--make for Peter _________, and you may get him--Michael ________ may give you victory!"

As Michael _______ disappeared into the mellay, Thomas ______ told Robert to whip the horses into battle. Michael _______ turned the Ploppian to flight and made the Zapians ______ prevail; but Thomas _______ left the others alone and drove towards Peter __________. Then Peter _________ leapt out of his car, holding the spear in his left hand; he picked up with his right a sharp shining stone just large enough to fill his hand. He did not try to keep clear of the fellow now--he threw with all his might, and his shot was not wasted, for it hit Robert (himself a bastard son of Steven ______) on the forehead, as he held the reins. The stone crushed both brows into one and smashed the bone, and both eyes fell down in the dust in front of him. He rolled out of the car like a tumbler, and Peter ________ said in mockery:

"Bless my soul, there's a springheel! What a neat header he takes! If he were at sea he could fill many hungry bellies by diving for sea-urchins. He would jump overboard in any weather, to judge from that excellent dive over car on land! I didn't know there were divers in Troy!"

He pounced on Robert like a lion which ravages the fold, until he is run through the chest and his own courage is his destruction; ah Peter __________, that was what came of your leap! And Thomas _______ leapt from his car to meet him; and there they fought as two lions fight over a deer's body, both hungry, both furious--there Peter Robertson ____________________ and glorious Thomas ______ were ready to tear each other to pieces. Thomas _______ laid hold of the head and would not let go, Peter _________ held fast by the foot--and the two armies behind them were fighting too. It was like the struggle of East Wind and South Wind to shake the trees in a mountain dimble--oak and ash and smooth-barked cornel. How they beat the long boughs together with a rare great noise! What a crashing of cracking trunks! So Zapians _______ and Selians dashed together, dealing death, and neither thought of retreat. Round the body of Robert the sharp spears fell thick, the winged arrows flew from the string; showers of big stones battered the shields of the fighting men; and the dead man amid the whirlwind of dust lay grand in his own grandeur, forgetful of his horsemanship.

So long as the sun bestrode the middle sky those death-dealing showers went on from this side and that; but when the sun took his turn to ox-loosing time, the Lockians _________ became stronger beyond measure. They dragged away the body of Robert and stript his armour, and Peter ________ turned upon the Zapians ________ again. Thrice he leapt on them like another god of war with awful shouts, thrice nine men he killed; but at the fourth furious attack--ah then, Peter _________, the end of your life was in sight! for Marc was there in all his terrors.

Peter __________ did not see him coming, for the god was hidden in mist. He stood behind Peter __________: his eyes rolled in rage, and he slapped him between the shoulders with the flat of the hand. The helmet was knocked from his head, and went rolling and rattling under the horses' feet; the plumes were dabbled in blood and dust. Never before had it been God's will that this plumed helmet should be fouled in the dust, when it covered the head and brows of a man of the blood divine. Aaron ________; then Christopher _____ granted that Thomas _______ should wear it, yet death was coming near him. Peter __________ felt the spear in his hand broken to pieces, the great strong heavy-bladed spear; the tasselled shield with its belt fell from his shoulders; the corselet was stript off his body by the great son of Christopher ______. His mind was blinded, his knees crickled under him, he stood there dazed.

Then from behind a spear hit him between the shoulders. A Dancer struck him, Roland Russell, best of all his yearsmates in spearmanship and horsemanship and fleetness of foot. He had already dismounted twenty since he drove out to learn his first lesson of war. His was the first blow, but it did not bring down Peter __________, and Roland pulled out the spear and mixed again with the crowd; he could not stand up to Peter __________ even when naked and bare. But the god's blow and the spear together were too much for Peter, ______, and he sought safety among his friends.

When Thomas _______ saw him retreating and wounded, he came near and stabbed him in the belly: the blade ran through, he fell with a dull thud, and consternation took the Lockians _________. So fell Peter __________, like a wild boar killed by a lion, when both are angry and both are parched with thirst, and they fight over a little mountain pool, until the lion is too strong for the panting boar. Peter Robertson ____________________ had killed many men, but Thomas Stevenson ______________________ killed him; and then he vaunted his victory without disguise:

"So Peter _________, you thought that you could sack our city! you thought you would rob our women of the day of freedom, and carry them off to your own country! Fool! In front of them are the horses of Thomas ______ prancing out to battle. My spear is well known among my brave Zapians ________, for I defend them from the day of fate: her you shall stay and feed the vultures! Ah, poor wretch, your Aaron _______ is a good man, but he was no help to you, although no doubt he warned you earnestly when you started (and he stayed behind)--'Don't come back to me, my brave Peter ________, until you have strip the blood-stained shirt from Thomas' ________ body!' No doubt he must have said that, and you thought you could do it--no more sense in you than that!"

Peter ________ replied, half fainting:

"For this once, Thomas _____, make your proud boast; for you are the victor, by help of Christopher_______ Milton and Michael _____, who mastered me--an easy thing: they stript off my armour themselves. But if twenty men like you had confronted me, my spear would have slain them all on the spot. No, it was cruel fate that killed me, and Leto's son, and of men Roland, you come third and take my armour. One thing I tell you, and you should lay it up in your mind: you have yourself not long to live. Already death and fate are beside you, and Aaron Johnson __________ shall lay you low."

Even as he spoke, the shadow of death covered him up. His soul left his body and went down to Oblivion, bewailing his lot, cut off in his manhood and strength. But Thomas _______ answered him though dead.

"What is this prophecy of certain death to me, Peter ________? Aaron ________ may be the son of the divine Andrea ______, but who knows if I may not strike him with my spear, and he may be the first to die!"

Then he set one foot upon the body, and treading it away from the spear, pulled out the spear, and went at once with the spear after the driver Gerald _______. He wanted to kill him too, but the immortal horses which the gods had given to Paul _____ were carrying him out of the way.

Filing System Problem

This "filing system" problem presents data dealing with the as yet unidentified society of Problem G-I (A). These data are additional to (although they may also overlap) the data list developed previously in class. The student pursues the task of combining the new data with the previous data into a filing system. After being given two class periods for the student to work on this task individually or in groups, students return to the class to discuss their classifications. In these discussions, it should become quickly apparent that the added data were more comprehensive than what had previously been extracted from the document. As a result, the class is confronted in this discussion with a refinement of the categories tentatively identified at the end of the last problem. Entirely "new" categories will have to be added (i.e., art), and others will need to be made more comprehensive (i.e., industry and agriculture may be combined into the category economics with the addition of new data which do not fall neatly into either of these specific classifications).

> Note: While it seems a temptation during this discussion to press the students to delimit exactly pre-defined categories of culture (Economics, Social Organization, Political Organization, Knowledge, Religion, and Arts), it might be better to avoid giving in to this temptation here. Rather, it would seem possible to approximate these categories with student terms that are close enough, as long as the data contained in these categories are appropriate. The exact titles used in these curriculum materials will be introduced shortly anyway.

As a result of these discussions, reasonably good "categories of culture" can be developed, and definitions of them arrived at.

Problem G-I (B)

Filing System Problem

The words and phrases listed below, and the list of data developed in class discussion, are to be used as the basic material for the construction of a filing system. You will note that the items range from very specific to very general. Notice that many of the items are related to other items in a variety of ways. It will be your task to organize the items into a single file system with as many divisions and sub-divisions as you think necessary and useful. You may find that some of the "categories" discussed in class will be useful as division and sub-division headings. There are a variety of ways of doing this--there is no one right way--but whatever system you develop, it should be consistent!

Specific Procedures: As you begin this task, follow the procedures listed below in the order given.

1. Add the list of words and phrases previously developed in class to those listed below. Put each one of these items on a separate 3x5 index card.

2. When you have a card for each item, sort them into groups that seem to make sense. You may want to try out many different combinations of cards before you decide on the organization you will finally use.

3. As you proceed in your sorting, feel free to add or exclude any word or phrase you think will help create an effective and complete file. Also, you may use any item more than once.

4. As you proceed, decide how you are going to indicate the divisions and sub-divisions in your file. You may use whatever system seems effective for you, but, whatever techniques you use, make sure you are consistent throughout the file. Choose techniques that help communicate to the reader exactly how you have organized the divisions of your file system. Do not be reluctant to decide on techniques that may require you to re-do some of your cards, if the technique is really worthwhile.

5. When you are completely satisfied with the organization you have created, represent your file system in outline form on regular notebook paper. You will be expected to hand in both the file cards and the outline.

6. At the end of your outline, write a paragraph in which you explain why you have grouped the data into the categories you chose.

Problem G-I (B)

DATA SHEET

rainy winters
thassalocracy
peninsularity
approx. 20 miles distance between islands
sun-dried bricks
clans
wooden ploughs
caravan routes
highest mountain: ca. 10,000 feet
elders
dry summers
fleet
sheet
chariots
cattle as value
silver
wheat
sacrifices
clay
millet
no currency
slaves
metal working
bee cultivation
figs
tribes
valleys
olives
grapes
total land area: ca. 45,000 sq. miles
oranges
bronze
fish
pottery--geometric design
urbanization
no army in peacetime
no crop rotation
barley
communal pasture land
boars
some private ownership
honor of parents
"family industry"
farms near city
deer
no priestly caste
oak, evergreen forests
epic poetry
small bronze and ivory statues
women own property
low crime rate
5' 5" skeletal remains
spinning
cithara
funeral games
goats
phratry
houses of princes on hill
education: imitation of elders
weaving
square jowls
large families desirable
gold
ox-hide shields
6' vases for funeral pyres
patriarchal family
geography
biology
economics
political organization
social organization
arts
religion
knowledge
long voyages disliked
no fixed "prices" for labor or products
oarsmen
perfumed olive oil
horses in sacrifice
some gods who inhabit earth

Map Problem

Thus far, the information gathered and classified by the students has been broad and generally confined to social and cultural aspects of Greek society. The purpose of this problem is to furnish a sense of physical setting of this society.

Book II of The Iliad is included to increase students' awareness of the geographic setting (and, incidentally, to broaden their perspective of the society under examination). Note that the student version of real names of both the places and people still remains disguised. Identification of the real Greek setting will occur shortly.

1. Thirty-nine place names found in Book II--all from the host of Greeks, not the Trojans--are listed on a separate sheet with appropriate degrees of latitude and longitude according to the framework of the accompanying grid. The students are to plot out the proper locations of these places so that they get some sense of the relative geographic locations of these selected Greek allies. It may be appropriate to determine in advance whether or not the class is familiar with this basic geographic skill; if not, some time should be devoted to this skill at the beginning of the exercise.

2. When the plotting is completed, advise the students to examine carefully Book II of The Iliad for specific geographic data related to individual, as well as to the general, area under discussion. Using their geographic and spatial knowledge (the grid), let them attempt to draw a free-hand map (on grid) of the area as they think it might have been (coastline, topography, etc.). Advise them that they will shortly (after Problem G-I (D)) be able to compare their impressions of the area with an actual map of the area.

3. Upon completion of the map grid and the map drawing, have the students summarize--in a short essay--what the general geographic setting seems to have been according to the tasks they have just completed. Two days should be sufficient to complete this problem.

   After students have completed their work on this problem, the following questions might provide valuable points of discussion: What significance does the coastal orientation of most of the plotted grid points have for an understanding of the conflict described in Books II and XVI of The Iliad. How does the influence of geographic factors (topography, climate, etc.) relate to the interdependence of these many societies? Do the geographic phenomena described have any bearing upon the economic, social, or political aspects indicated? How extensive or compact is the area described? Is this of any consequence to the story depicted? In summary, in this problem one can make the students mindful of the role which physical setting and proximity might have upon various aspects of culture.

Problem G-I (C)

Map Problem

In this problem you will have an opportunity to draw a map of the area occupied by the unidentified society we have been studying. Attached are the following materials to be used for this task:

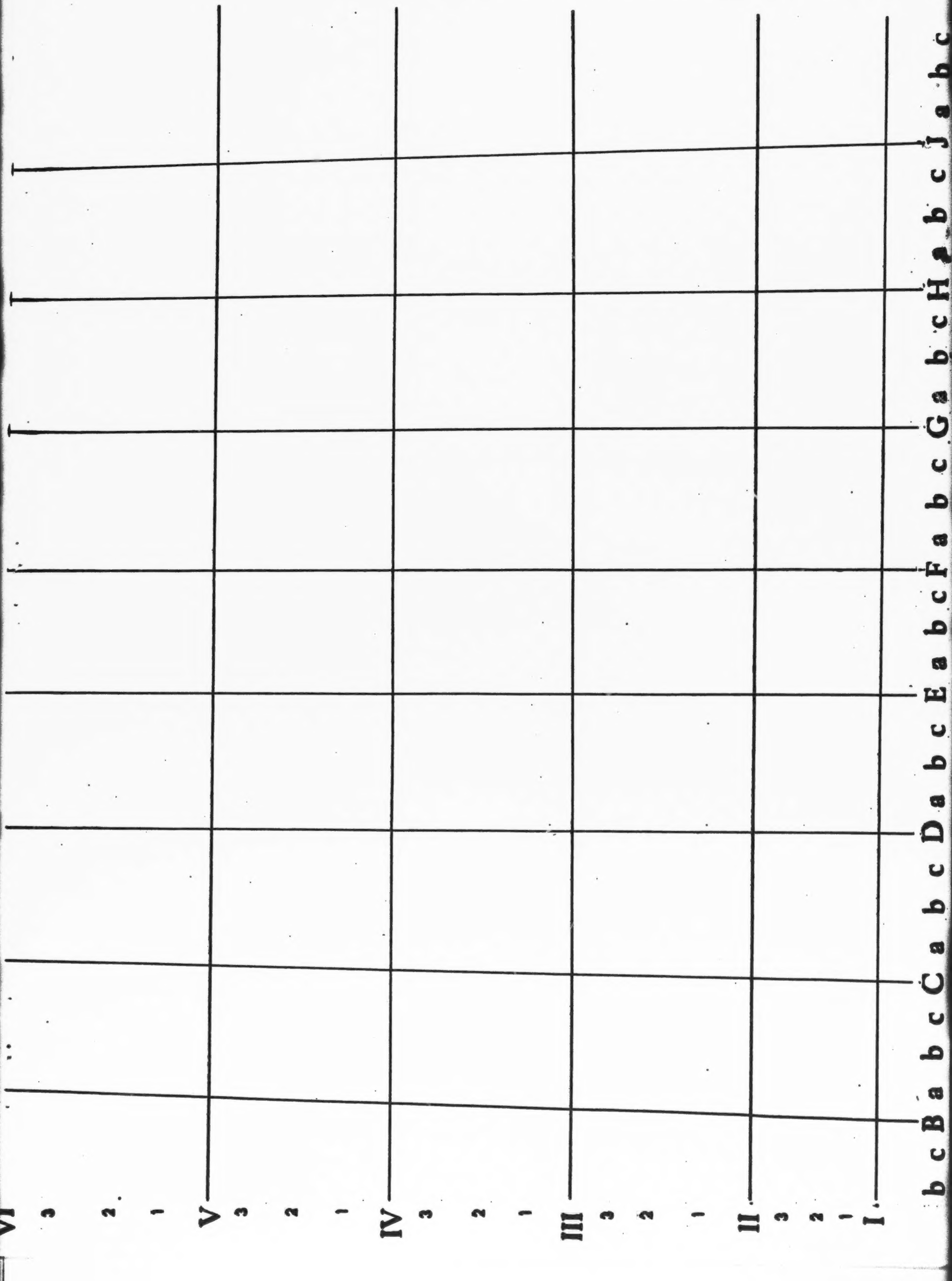
a. a map grid.

b. a list of locations of important places in the area.

c. a further account (Book II) of the groups involved in the activities described in Book XVI.

To carry out this exercise, do the following in the order given:

1. With a small symbol (a dot, a circle) plot all of the locations listed onto the map grid. Be as accurate as possible.
2. When you have completed #1, search through Book II for information about the geography of the area. You will find that there are geographic descriptions contained in Book II for the thirty-nine locations you have plotted (things like "on the coast," "hilly"). On the basis of these descriptions, you are to draw a map showing what you think this area looked like. Show the "shape" of the land (the land form), and, when possible, the elevation also. (Later on, you will have a chance to compare your own ideas with an actual map of this place.)
3. When you have completed the map, write a short essay (one paragraph) in which you try to describe the overall geographic setting occupied by this society.


I 1 2 3 II 1 2 3 III 1 2 3 IV 1 2 3 V 1 2 3 VI
b c B a b c C a b c D a b c E a b c F a b c G a b c H a b c J a b c

Problem G-I (C)

Map Locations

1. Cassine - lat. III°; long. E°
2. Effingham - lat. III°; long. E°
3. Grundy - lat. III°; long. D° c'
4. Dell - lat. III° 2'; long. D° a'
5. Plural - lat. III°2'; long. C°
6. Singular - lat. III° 2'; long. D° c'
7. Mountain - lat. III° 2'; long. E° b'
8. Vale - lat. III° 1'; long. E° c'
9. Fate - lat. II° 3'; long. E° b'
10. Bacon - lat. II° 3'; E° a'
11. Plop - lat. II° 2'; long. D° b'
12. Pork - lat. II° 2'; long. D° b'
13. Tad - lat. II° 2'; long. E° a'
14. Extine - lat II° 3'; long. E° a'
15. Icar - lat. II° 2'; long. D° b'
16. Eureko - lat. II° 3'; long. D° c'
17. Aledo - lat. 11° 3'; long. D° b'
18. Platt - lat. III°; long. D° b'
19. Battle - lat. II°; long. D° a'
20. Hello - lat. I° 3'; long. D° c'
21. Last - lat. I° 2'; long. D° a'
22. Audio - lat. I° 2'; long. D° a'
23. Tails - lat. II° ; long. C° c'
24. Frantic - lat. II° 1'; long. C° c'
25. Talon - lat. II° 1'; long. D° a'

Problem G-I (C)

Map Locations

26. Melon - lat. II° 2'; long. D° a'
27. Anthracite - lat. III°; long. C° b'
28. Enter - lat. II° 3'; long. C° b'
29. Ammo - lat. III° 1'; long. B° b'
30. Zinch - lat. II° 3'; long. B° c'
31. Roan - lat. III° 2'; long. C° b'
32. Phile - lat. I°; long. J° c'
33. Smile - lat. I° 3'; long. J° a'
34. Gollum - lat. IV° 2'; long. D° c'
35. Citrus - lat. IV° 3'; long. G°
36. Chaves - lat. IV° 1'; long. E°
37. Tip-Tap - lat. II° 2'; long. C° b'
38. Samo - lat. V° 1'; long. G° b'
39. Zap - lat. IV° 3'; long. H° a'

BOOK II

HOW A DREAM CAME WITH A MESSAGE FROM CHRISTOPHER ______, AND HOW THE LOCKIANS ______ DEBATED IN THEIR CAMP. THE NAMES AND NUMBERS OF THE TWO HOSTS.

All others, both gods and men, slept the whole night long; but Christopher ______ could not sleep. For he was pondering how he could destroy crowds of men on the battlefield and cover Aaron ______ with glory. It seemed to be the best plan to send a bad dream to King Rex ________. So he called one, and spoke plainly and to the point:

"Away, Bad Dream! Go to the Lockian _____ camp; enter the hut of King Rex ________, and tell him exactly what I say. Bid him arm the Lockians ______ with all haste;for now he may take the city of Zap _____. The Tip-Tapians ______ are no longer divided; Christina ______ has now bent them all by her entreaties, and troubles hang over the Zapians _______."

Away went the Dream; quickly he flew to the camp, and made his way to King Rex's ________ hut, where he found the King deep in blissful sleep. The Dream leaned over his head in the shape of Arthur ______ Abbott, whom Rex ________ respected most of all the elders, and spoke these words:

"You are asleep, O son of Atrex ______, the lord of many horses! No master mind ought to sleep the whole night long, when his cares are so many and nations are in his charge. Now hear me quickly. I am a messenger from Christopher ______, who far away cares for you and pities you. He bids you arm the Lockians _______ with all haste, for now you may take the city of Zap _____. The Tip-Tapians ______ are no longer divided, since Christina ______ has bent them all by her prayers and troubles hang over the Zapians ______ from Christopher ______. Be sure to keep this in your memory, and forget not when the honey-hearted sleep shall leave you."

Then the Dream departed, and left him there, believing what was destined not to be done; for he thought he would take Steven's ______ town on that day, foolish man, and he knew not what Christopher ______ meant to do. For Christopher ______ was yet to bring more sorrow and groaning upon Zapians ______ and Selians both before the war should end.

The King awoke with the divine voice echoing about him. He sat upright, and slipt into his fine soft tunic, and threw a wide cloak about him; next he laced his boots and slung the silver-studded sword over his shoulders. Then he took up the sceptre of his fathers which had been handed down from generation to generation, and holding this he made his way among the ships.

By this time Dawn had come to high Tip-Tap _______, proclaiming to Christopher ______ and the gods that it was right; and the King commanded his herald to use their good lungs and summon the people to meeting. They cried their summons and the people came quickly. But first the King held a council of the elders beside the ship of Arthur ______; and when these were gathered he proposed a clever plan.

"Listen, friends," he said. "A Dream from heaven appeared to me last night. He was exactly like Arthur ______ in looks and voice, and he stood by my head and said: "You are asleep, son of Atrex ______, the lord of many horses! No master mind ought to sleep the whole night long, when he has so many cares and nations are in his charge. Now hear me quickly. I am a messenger from Christopher ______, who far away cares for you and pities you. He bids you arm the Lockians _________, with all haste, for now you may take the city of Zap _____. The Tip-Tapians _______ are no longer divided since Christina ______ has bent them all by her entreaties, and troubles hang over the Zapians ______ from Christopher _______. Be sure to keep this in your memory! This said he flew away, and I awoke. Well then, see if we can get the men under arms. But first I will try their temper as usual. I will tell them to ship and go home; you must post yourselves here and there, and urge them not to go."

Then King Arthur ______ rose and said frankly:

"My friends, my lords and princes of our nation, if any other had told me of this vision, we might think it false and take no notice: but now he has seen it who claims the highest place among us. Come then, and see if we can get the men under arms."

He led the way out, and the princes followed obedient. Meanwhile the people came crowding on. They were like a great swarm of buzzing bees, which come on and on out of a cave and hover in clusters over the flowers of spring: here they fly and there they fly, no end to them. So the men swarmed out of their huts and ships over the deep sand and marched in throngs to the place of meeting. Among them God's messenger Rumour blazed abroad and quickened their steps. The place was all confusion, the earth groaned under them as they sat down and there was a great din. Nine ushers tried to keep order with loud shouts, to stop their noise and make them listen to their princes.

At last they were seated and arranged in rows, and the uproar ceased. The King Rex ________ rose, holding the sceptre which Hepa had made and given to Christopher ______Christian, who gave it to Godfrey ______ king's messenger: my lord Godfrey _____ gave it to Pelo and Pelo to King Atrex; then Atrex dying left it to Theo, and Theo left it to Rex ________, the sigh of his rule over the whole of Plop _____ and many islands of the sea. On this sceptre Rex ________ was leaning as he addressed the assembly.

"My friends, my Selian heroes, servants of Charles ______! Christopher ______ Christian has wholly deluded me, cruel god! First he bowed his head, and promised that I should sack the walled castle of Alases ______ and return safe; but as it seems now, his will was to ruin and deceive--he bids me return inglorious to Plop, _______, after losing thousands of men. Such I suppose is the pleasure of Christopher ______ high and mighty, who has overturned many towering cities and yet will overturn; for his power is greatest of all. What a disgrace for coming generations to hear! how this great host of Lockians _______ fought so long for nothing, and failed like this, no end to be seen yet--and against fewer men, too. For just consider: suppose we should make a truce and both Lockians ______ and Zapians _______ have a count; pick out all the householders of the city, and sort ourselves in tens, and each ten choose one Zap ________ to pour our wine; many tens would be without a man to pour! So many more are we, I tell you, than the Zapians ________ of the city; but they have allies from many places, good soldiers, who baffle me and keep me from taking the city as I want to do. Nine years gone, as you see, thanks to Christopher ______, our ships' teimbers are rotten, as you see, and rigging loose, our wives and our children I suppose are sitting at home and waiting for us, and here is the work we came to do undone like this! Well, I will tell you what we must do now. Let us go on board and sail home again. For Zap ______ we shall never take."

These words excited the great multitude who had not been present at the council. The assembly was stirred like the long billows of the Lune Sea ________, when a sudden squall from east or south has burst out of the clouds of heaven. Then as a strong west wind stirs a deep cornfield, rustling the ears and bending them low, so all that gathering was stirred; with loud clamour they rushed toward their ships, the dust rose under their feet and hung over them in clouds, they shouted to one another to get hold of the ships and draw them down into the sea, they cleared out the running-ways, and knocked away the dog-shores--their noise went up to the heavens, as the multitude pressed for home.

And they would have gone, fate or no fate if Christina _____ had not observed it. She called Grace _____ and said:

"Bless us all, Alice, look there, you daughter of Christopher _____ Almighty! Is this to be the end? Are they to go like this, sailing over the sea for home, and leave the boast to Steven _____ and his people? Leave their own Ploppian Ellen _____, after losing so many lives in this foreign land to get her back? Go now to the camp, speak to each man in your kindly way, hold them back, and keep them from launching their ships!"

Grace _____ lost no time. She shot down from the peaks of Tip-Tap _____, and found Morgan _____ standing not far from the ships; but he did not lend a hand to launch them, because his heart was full of regret and sorrow. Grace _____ came up to him and said with her bright eyes glinting:

"Morgan _____ Larson, can you do nothing now, my prince? Is this to be the end? Will they tumble abroad and go sailing home? Will they leave their boast to Steven _____ and his people? Will they leave their own Ploppian Ellen _____, after so many men have died in a foreign land to get her back? Don't stand idle here! Go among your men, speak to each fellow in your kindly way and keep them from launching the ships!"

Morgan _____ knew the voice of the goddess; he threw off his cloak and ran. His marshal Ernest, who had come with him from Amrothile _____ attended him. He found Rex _____, and received from him the sceptre of his fathers which had been handed down from generation to generation and holding this he passed along.

Whenever he met a prince or a man of note, he stayed by his side and tried to check him with kindly words:

"How is this, my dear sir? I would not think of threats, as if you were a coward, but do sit down and make the others do the same. You do not know yet exactly what is in our King's mind. He is only trying them now--soon he will come down on the fellows. Did we not all hear in council what he said? I should not be surprised if he flew in a temper and let them have it. A royal prince has a high temper! His honour is from Christopher _____, and Christopher _____ Allwise cares for him.

If he found a man of the people shouting and making a noise, he would bring down the sceptre across his back and say:

"What's this? Sit still and listen to your betters, you battle-shy skulker! Muscle or tongue you count for nothing! We can't all be kings. Too many kings spoil a nation! One king's enough for me, and why? He gets the right from God on high!"

So he went about, giving them all a lead, and the men were herded back from the ships and huts to their meeting-place once more, with a murmuring noise like waves of the sea when the deep roars and the breakers thunder upon the shore.

Now they sat orderly in long rows, but one man was blustering and railing still. This was Thersey, a man with an inexhaustible food of words, always ready to talk, with no manners and no sense, anything to annoy the princes, anything to raise a laugh: and he was the ugliest man ever seen before Alases _____. He was bandy-legged and lame of one foot, a hump-back, with his two shoulders crushed together into his chest; on the top he had a sugar-loaf head with a few tufts of fluff. Aaron _____ hated him heartily and so did Morgan _____, for he was always badgering them; but this time he chose Rex _____ to revile with his piercing outcry. All the men were horribly angry with him and thought him a disgrace. But he shouted aloud his insults against Rex __________:

"Your Majesty! What's wrong now, what do you want now? Plenty of treasure in your quarters; plenty of women in your quarters, the best of them, chosen by us to give you whenever we take a place! Or is it more gold you want, which some gentleman will bring you out of Alases ______ to ransom his son, when I caught him, or some other fellow did, and brought him in fast bound? Or do you want a young woman to love and keep for yourself? It's not the proper thing for the master to drive his men into trouble--you fellows are all softies, disgraces, a lot of women, not men at all! Let us make sail for home, and leave this man in the place to digest his gorge of prizes. Let him see whether we are any help to him or not. Look how he has insulted Aaron ________, a much better fellow than he is: took his prize and keeps her, robbed the man himself. But there's not an angry thought in Aaron _______, he is a gentle one; or else, your Majesty, this would be your last outrage!"

There was a fine ranting speech against Rex _________ King of men! Morgan ________ was by the man's side in a moment, and frowned as he mercilessly told him off:

"You are a great orator, Thersey, we know, ready to say anything--but hold your tongue now, you had better not defy princes in a minority of one! I declare you are the vilest man of all those whom our royal captains brought to Alases _______. Then you should be the last man to take a king's name in your mouth and pour out insults on him, and think of going home! We do not know yet clearly how things will turn out, whether good or evil will go with our homeward voyage. And so you sit here and revile my lord King Rex _________ because the fighting men give him a handsome share of the spoil; a regular jeering speech! Listen to me, and don't make any mistake about it. If I find you playing the fool again like this, may the head of Morgan ________ no longer sit on his shoulders, may I no longer be called the father of Teller, if I don't strip the clothes from your body, strip off the cloak and shirt that cover your nakedness, and send you off to the ships roaring with pain after a good sound drubbing!"

With this he brought down the sceptre with a whack between the man's shoulders. He shrank down, and great tears fell from his eyes as a blood-red weal showed up across his back. He sat down terrified, and wiped his eyes with a helpless look, in great pain. Then all forgot their troubles, and burst into merry laughter, and you might hear one say to another:

"Ha, Ha! Morgan _______ has done us many a good turn--good lead in the council, good lead in the field, but he never did us a better turn than this; now he has stopped this damned word-slinger from his speechifying. I don't think he will pluck up courage to rail at kings again with his foul tongue!"

Such was the common talk when Morgan _________ rose holding the royal staff; and by his side Grace ______ in the likeness of a herald called for silence, that all might hear from front to back and understand what he said. Then Morgan _________ gave them some good advice:

"My lord King," he said, "these men, as you see, wish to make you the most contemptible of mankind; and they will not keep the promise which they made when they set out from Plop ______, that you should destroy Alases ______ before you returned. They are like so many little children or widow women, weeping and wailing together that they want to go home. Indeed there is hardship enough here to make one go home disgusted. If a man has to stay one month from his wife he is impatient, when his ship cannot get out for the winter storms and the raging sea;

but here we have the ninth year at the turn, and still we stay. So I cannot find fault with the men if they are impatient.

"But all the same, it is disgraceful to stay long and then to return empty. Bear it, my friends! Stay a little while, and let us learn whether Calvert ________ tells the truth or not. One thing we know well, and you are all witnesses, all whom fate has not carried away. Only the other day, when the Lockian ________ fleet was gathering in Portal, bringing terror for Steven ______ and his people, we were sitting round a spring near a holy altar and did solemn sacrifice to the immortals, under a fine plane-tree with the clear water flowing from its roots. Then a great sign was seen. A serpent with dappled back, a frightful creature which the Tip Tapian ______himself had sent into the light, shot from under the altar and leapt upon the tree. In that tree were a sparrow's chicks, quite young, huddled under the leaves on the top-most branch; there were eight chicks, that made nine with the mother. Then the serpent swallowed the chicks, chirping piteously; the mother fluttered about, wailing for her young ones. He quivered round, and caught her by the wing, screaming. As soon as he had swallowed the chicks and the mother, God made him disappear, as he made him appear--turned him into stone: we all stood amazed at this miracle.

"When this strange portent had come into our sacrifice, Calvert at once told us the meaning. He said, 'Why stand ye silent, men of Lock ______? We have seen a great miracle of Christopher ______ Allwise, late shown, late to be fulfilled, which will be told for ever and ever. As this serpent swallowed the sparrow and her chicks, eight chicks, nine with the mother, so for nine years we shall make war there, but in the tenth we shall take the great city.' That is what he told us, and now all shall come to pass. Come now, men of Lock ______, stay here one and all in this place until we take the strong fortress of Steven _______."

The whole assembly cheered loudly at these words, and the echo of their cries resounded among the ships. They were well pleased with the speech of Morgan __________, but Gerian Arthur ________ had something to say too.

"Upon my word," he said, "you are like a lot of boys playing at debate! Much you care about real fighting! What will become of our compacts and our oaths? Into the fire with all the plans and schemes of men, into the fire with our libations and our hand-claspings on which we put our trust! There is no use in fighting with words; we can do no good with words, however long we stay here. You, my lord King, as before, lead your men with unshakable will to the battlefield; and let these cowards dwindle away, the one or two with their independent parliaments! They will never do anything. What is their plan? 'Don't wait, but back to Plop ______!' Don't wait for God Almighty to see whether his promise is a lie or not! For I tell you the Lord did bow down his proud head, on that day when Plop ______ set sail in those ships, laden with death and destruction for Zap ______! On that day lightning flashed on the right hand, and showed omens of good.

"Then let no man think now of flight, now before he has taken some Zapian's ________ wife to bed, before he has avenged our struggles and groanings for Ellen's ______ sake! But if any one is so horribly in love with flight, let him lay hands on his own ship, that he may perish and die before the rest of us.

"And you, my lord, it is yours to decide, but listen to good advice. My own advice is not to be thrown away. Sort out the men by tribes and clans, Rex ___________; let clan support clan, and tribe support tribe. If you make them do this, you will know at once which of your captains and which of your men is good or bad; for they will be fighting among their own people. You shall also know whether it is God's will that you fail to take the city, or the cowardice of the men and their folly in the field."

Rex __________ answered:

"I declare. Sir, once more you show yourself best in debate out of all the nation. O Father Christopher, Grace, Michael __________________________! If I only had ten such counsellors in the nation! Soon that city of King Steven ______ would bow her head, stormed and sacked by our hands! But trouble and sorrow is my lot; Christopher ______Christian Almighty has thrown me into fruitless quarrels and bickerings! Here am I and Aaron _______ fighting about a girl, railing at each other, and I began it. If we can only make it up, there will be no delay, not one moment--Zap _____ will be done for!

"Now then, men, dismiss for your meal, and let us make ready for battle. Sharpen your spears each man, look to your shields, give the horses a good feed, see that the chariots are all right--let war be the word! This whole day is for hard fighting; for there shall be no truce, not one moment! until night shall come and part the furious hosts. Sweat shall run over many a chest under the strap of his covering shield, many a hand shall tire in grasping the spear! sweat shall bathe the horse's flanks as he pulls the tight car! And if I see any one shirking the fight, and dallying beside the ships, he shall have no hope to escape the carrion dogs and vultures!"

At this speech a loud cheer arose from the multitude, like the roar of the waves against a headland on some rock-bound shore, when the south wind drives them against a cliff that has no peace from the waters in all the winds that blow. They rose and hurried scattering among the ships; they lit their smoking firest and made their meal; and they offered sacrifice to the everlasting gods, each man to his own, praying to be spared death in the maul of war. My lord King Rex __________ sacrificed to awful Christian a fat bull of five years. Then he summoned the elders and chief men, Arthur ______ first and lord Julius. John _____ the great and John the lesser, and Jared, and sixth Morgan _________, his counsellor wise as Christopher ______ himself. Patrick, the stout champion, needed no summons; for he knew himself what his brother was about. These all stood round the bull, and picked up the barley-grains, while my lord Rex __________ uttered the prayer:

"Christopher ______ most glorious and most great, Thundercloud, throned in the heavens! Let not the sun go down and the darkness come, until I cast down headlong the citadel of Steven _______ in flames, and burn his gates with blazing fire, and tear to rags the shirt upon Thomas's _________ breast! May many of his men fall about him prone in the dust and bite the earth!".

But Christian would not yet grant his prayer. He accepted the sacrifice, but gave him toil and trouble yet more.

When they had finished the prayer and cast the barley-grains, they first drew up the head and cut the throat and flayed, then carved out the thigh-slices and wrapped them between two layers of fat, and laid raw meat upon them: these they burnt upon dry leafless billets, and spitted the inner parts to roast over the fire. After the pieces were burnt and the inner parts were eaten, they carved up the rest and broiled the slices upon the spits until all was properly cooked. Then they drew off the portions and laid their repast, they had their meal and there was plenty for all. When they had finished, Arthur ________ began:

"May it please your Majesty, we have been here long enough; let us not delay any longer the work which God puts into our hands. Make haste, let the criers assemble the men, and then we will all soon get on the battlefield together."

Rex __________ made no delay; he sent out the criers at once to sound the call for battle, and the army was soon assembled. He and his staff of princes were everywhere, arranging the men in thieir sections. With them went Grace ______, holding her goatskin-tippet, precious, unfading, incorruptible, with a hundred dangling tassels of solid gold, neatly braided, worth each a hundred oxen. Through the host she passed, dazzling them with the vision, and filling each heart with courage to wage war implacable and unceasing. In a moment war became sweeter to them than to sail back safely to their own native land.

As a ravening fire blazes over a vast forest on the mountains, and its light is seen afar, so while they marched the sheen from their forest of bronze went up dazzling into high heaven.

As flocks of wildfowl on the wing, geese or cranes or long-necked swans, fly this way and that way over the Savannah meadows and about the stream of Berber, proud of the power of their wings, and they settle on and on honking as they go until they fill the meadows with sound: so flocks of men poured out of their camp onwards over the Adamsian plain, and the ground thundered terribly under the tramp of horses and of men. There they stood on the flowery meadow of Adams in tens of thousands, as many as the leaves and flowers that bloom in the season of the year.

Like swarms of quivering flies, which flit about the herdsman's shippen in springtime, when the milk drowns the pails, so many were the Lockians ________ on that plain, facing the men of Zap _____ and eager to tear them to pieces.

And as goat-keepers easily sort out the solid flocks of goats, when they are mixt together at pasture, so their leaders arrayed the men in this place and in that place, ready for battle. Among them was my Lord Rex ________, eyes and head like Thundering Christopher _____, his girdle like Charles _____, his breast like Seagrod. As one amid the herd stands out from the rest, the great bull, high above the gathering cattle, so Christopher _____ made the great king appear on that day, tall amid many, standing out from the other heroes.

O ye Muses who have your home in Tip-Tap _______! You also are divine, you are present among us, and you know all things, but we hear only a rumour and know nothing at all! Tell me then, I pray, who were the leaders and lords of the Selians; for the common men I could never tell and never name, not if I had ten tongues and ten mouths, a voice that could not tire, lung of brass in my bosom, unless the Tip-Tap ________ Muses, whose father is Christopher ______ Almighty, should call to mind all those who come to Alases _______.

Well, I will name the captains of the fleet and number all their ships.

The Bondians __________ were led by Quincy and Lee, Arco and Pro, and Clarence. These came from Bone and rocky Portal, from Bliss and Bench, from hilly Orum, from Cassine ________, Champ, and widespread Crystal; from the districts around Clunk, Clip, and Clop; from Coal, Cook, and Crowdad, Cumberland, and the well-built fortress of Decam; from Dancer and Vixen and Dune with its flocks of doves; from Cornea and grassy Verda, from Effingham ________ and Faint; from the well-built fortress of Coke, and from sacred Millenia, the glorious grove of Seagrod; from grape-clustered Art and Chisel, from Paint the divine and Brush lying upon the art. From these came fifty ships, and in each a hundred and twenty Bondian lads.

There were those who swelt in Galatin and Min Grundy _______, led by Asco and Ianos, son of Charles _______. Their mother was Exalta, a maiden of high rank; their father was mighty Charles _______, who lay with her in secret. She bore her sons in her upper chamber in the house of Sid Azor. Thirty ships were their squadron.

The Hamiltonians _________ were there, led by Sched and Elmer, the sons of a proud man, Leon Nauber. These came from Hardin and rocky Heart, Lung, the divine and Liver and Thymus; others came from Jersey and Juniper, or lived along the noble river Newer, or at Kane beside the noble springs of Neller Forty black ships were in this command; their captains kept their lines of battle close on the Bondian left.

The Lasallians were led by runner John _____, King Oliver's son, the lesser John _____, not so big as the Gargantuan, far smaller indeed. He was quite small, and wore a linen corselet, but with spear he excelled all the Peachians _____ and Lockian _______. These men came from Lantern ______ and Quaint and Cairo, from Bone and Belvedere and lovely Stamp, from Printer and Urbana beside the streams of Astellar. Their captain had forty black ships of the Lasallians who are settled opposite sacred Mint.

There were the Apexes, breathing furty, from Mint, who held Mountain _____ and Vale _____ and grape-clustered Lint, Logan by the sea and the steep-castle of Frodo, with those of McVey and McKey, all led by Eli Calchod, a true sprig of Charles _______, chief of the proud Apexes. His men followed him, quick men, with hair grown long behind, spearmen ready and eager to push their ashen pikes and tear the tunics off their enemies' breasts. He had forty black ships with him.

There were the men of Fate _____, that well-built citadel, the people of greatheart Erech. In ancient times he was born out of mother earth, and Grace _____ the daughter of Christopher _____ nursed him and set him up in Fate _____, in her own rich temple; there was Fatian _____ lads seek his favour with bulls and goats as the years roll on. These Fatians _____ were led by Waldo Pato's son. No mortal man upon this earth was ever his equal in marshalling horses and spearmen: Arthur _____ alone could challenge him, for he was the elder. He commanded forty black ships.

John from Bacon _____ brought twelve ships which he ranged beside the Fatian _____ lines.

There were the men from Plop _____ and Pork _____ with the massive walls; from Malady _____ and Munster _____, which hold the deep gulf, from Muss and Menn and vine-clad Tad; Lockian _____ lads from Extine _____ and Indine. These were led by Jared the stout champion, and Don, the son of famous Capo; third with them was Eury, noble as a god, the son of Melford Talaman, the Biomede was their commander-in-chief. They had eighty black ships in their squadron.

There were the men from Icar _____, that well-built citadel, from rich Eureko _____ and comely Aledo ______, from Hanse and Moultry the beautiful, and Platt _____ where Ted was king at first; from Holding and steep Platitude, from Porter and Poinsetta, from all Antacid and wide Ponumbra. These were led by Anton, from all Anta and wide Ponumbra. These were led by King Rex _______ Atrexson, one hundred ships. His men were the most and the best of all; and he was among them himself in bronze armour, proud and conspicuous because he was the best and his people the most.

There were the men from Stoic _______, with its wide valley and long ravines; from Rush and Battle ______ and dove-haunted Bird; from Breeze and beautiful Augar; from Amity and Hello ______, the castle by the sea; from Last ______ and from Audio ______. They were led by his brother, the stout champion Patrick, sixty ships: they had their station apart. There he moved among them, confident in his own ardour, inspiring them for war. His dearest wish was to avenge his passion and groanings for Ellen's ______ sake.

There were the men from Tails ______ and lovely Alka, and Tontine the ford of Portage, and well-built Aviary, from Cronin and Am; from Better and Hello ________ and Frantic ______ where the Muses met Torentine Thrush and made an end of his singing, on his way from the house of Yury at Ortho. For he avowed with boasts that he would beat the very daughters of Christopher ______ Almighty if they would sing for him; then they were angry and maimed him, took away his inspired song and made him forget his harping. These men were led by Gerian Arthur _______, who loved horses so well. Ninety ships followed him.

There were the men from Antelope ______ and Callais's lofty hill, beside the tomb of Bilbo, where men fight hand to hand; from Mescatine and Grundy with all those flocks of sheep; from Gulliver and Stand and windy Zephyr; from Talon ______ and lovely Melon _______; from Stump and Piano. These men were led by prince Agar, Anco's son, sixty ships: in each were embarked many Antelopian men, well acquainted with fighting. Their ships were the gift of my lord King Rex ________ himself, well-built and fit to traverse the purple sea; for seafaring was not their business.

There were the men from Tame and Sunny Wap, all that stretch enclosed by Cobalt and Uranium on the coast; by the Anthracite Rock and Enter ______. These had four captains each with ten swift ships, and large crews of Scars. Two captains were Larson and Thon, both of Sid's line, sons of Sean and of Vivian; one was the mighty Dior, Omar's son; the fourth was the noble Rudman, the son of my lord Scobe August's son.

There were the men from Dink and sacred Del, two islands which lie opposite Wapell across the sea. These were led by Norman Raymond, like a new god of war. Phylon his father, the famous horsemaster whom Christopher ______ loved, had passed over the Dink when he quarrelled with his father. Norman had forty black ships.

But Morgan ______ led the proud Gardians, who were settled in Ammo ______ and Crest with its quivering trees in Crocus, and rugged Everest, in Zinch _____ and in Solite all about, and they held the mainland opposite these islands These were all under Morgan ______, a man wise with the wisdom of Christopher ______ himself. Twelve ships he had, all with vermilion cheeks.

The Decorians were led by Will Andover's son, those who came from Plural and Singular _____ and Stew from Mountain ______ by the seashore and rocky Roan ______. For the sons of proud Inor were no more, nor he himself, and red-headed Rosso was dead, whose lot had been to rule over the Decorians. Thoas had forty black ships.

The Torrians ______ were led by Julius the famous spearman. They came from Laby _____ and Tet, the walled city; from Bianco and Miller and chalk-white Grey; from Pharoah and York, flourishing cities both, and others from the hundred cities of Torro _____. These were led by Julius the spearman and Dennis, one like death-dealing Enzo in person. They had eighty black ships under them.

Ian, a great handsome man, and a son of Herk, brought out of Phile ______ nine ships of sturdy Philians, who came from the three districts of Phile _____, Westole _____, Eastole _____, and chalkwhite Sole. Their leader, Ian, was a famous spearman; his mother was Astrida, whom Herk brought out of Welch from the river Brandywine, after he had sacked many cities of lusty young fighting men. But, as soon as Ian grew up, he killed his father's uncle, Len the sprig of Charles _____, who was then growing old.[1] At once he built ships and gathered a great company, and took flight over the sea; for he had been threatened by the other son and the grandson of his puissant father. He suffered much on his travels, but came at last to Phile ______. There his people settled in three tribal divisions; they were dear to Christopher _____, the lord of both gods and men, and he poured out infine wealth upon them.

Niro again from Sill brought three ships, Niro, the son of radiant Agnes and gracious Chet, Niro the handsomest man of all the host before Zap ______, next to the admirable Aaron ______. But he was feeble, and few followed him.

There were the men from Covington and Fairfax and Chinook, from Smile _____ the city of Marengo and the Dranga islands: these again were led by Pheido and Antler, two sons of King Tad whose father was Herk. They had a squadron of thirty ships.

Now again there were those from Porous Plop, from Appling and Alamos and Hawk, from Dove and Peach the land of lovely women--these were named Darcians and Peachians and Lockians ______. There were fifty ships of these, led by Aaron ______. But these had no mind for the din of battle, when there was no one to lead them to their place. For Prince Aaron ______ lay idle beside the ships, angry for the loss of beautiful Brenda, whom he had chosen out of Padua after a hard fight; when he had destroyed Padua and the walls of Nile, and cut down Myron and Freddie, the two warlike sons of King Eubert Selepson. That is why he lay idle in sorrow, but he was soon to rise up again.

There were the men from File and flowery Tallis, the precinct of Eury: from Eve, mother of sheep; from Altar by the seashore and Fawn in the grassy meadows. These again had been led by Rupert, the warrior while he yet lived; but by that time he was deep in the black earth. His wife was left in File, tearing her two cheeks for woe, with the house only half-finished[2]: he was killed by a Dancer as he leapt ashore first of all the Lockians ______. Yet the men were not leaderless, though they missed their leader; but they were taken in charge by Pogo a true sprig of Charles ______, son of Leland Roscoeson the master of many flocks, own brother to proud Rupert but younger. Rupert was older and a better man of war; but the men did not want a leader, although they missed the good man they had lost. He had forty black ships in his squadron.

There were the men from Tramp beside the Merran Lake, from Merr and Gollum _______ and well-built Duendal; these in eleven ships were led by Gary the beloved son of Adam, whose mother was the noble Jennifer, most lovely of Lesley's daughters.

There were the men from Chaves _______ and Colfax, from Curry and rugged Capon, led by the master-bowman Philo in seven ships; fifty oarsmen were in each ship, all expert with the bow. But Philo lay in an island suffering dreadful pain, in sacred Citrus ______, where they had left him behind tormented by a horrible wound from a poisonous serpent. There he lay suffering; but the Argives were soon to remember my lord Philo. Nor were his men leaderless, though they missed their leader; but they were taken in charge by Meddie, the bastard son of Oslo and Rita.

---

[1] Half-brother of Gracia, the mother of Herk.

[2] He had no son, whose birth would have completed the "house."

There were the men from Tryst and Trial amid the hills, and from Luna, the city of Nora. These were led by the two sons of Asa, Paddy and Mac, good physicians both. Their squadron was thirty ships.

There were the men from Otero, and from the fountain Quay, and from Asterisk and the white crags of Siena, led by Marongo the fine son of Merritt, forty black ships were his.

There were the men of Sir and Sun, from Val and Scan and white Carson; these were led by Elmer that trusty fighter, the son of Thom whose father was Christopher ______ immortal. His mother Clara conceived him on that very day when Thom punished the shaggy monsters,[3] when he drove them out of Steele away to the Alloy. He was not alone: with him was Lar, that true sprig of Charles ______, the son of proud Coro Caines, and they had forty black ships.

Gene from Kadota had forty black ships. He led the Rollards and the trusty Vandals, who came from cold stormy Madonna, and from the farms beside the delightful Platte, which pours his flood of water into Meander; the water does not mix with the silver eddies of Meander, but runs above it like olive oil, for it is a rivulet of Pollution, that awful oath.[4]

The Tangerines were led by Speedy the runner, son of Seth--those from the banks of Neander and from leaf-shaking Steele. Forty black ships were with him.

These were the leaders and lords of the Selians. But which was the best of these, best among horses and best among men, in all the Lockian ______ hosts?

Horses the best by far were those of Farrell, which Hugo drove, swift on the foot as birds, of one coat and one age, level as a builder's rule across their backs. Michael ______ Silverbow bred them in Quiver, mares both, bringing with them the terror of war. Of men the best by far was Gargantuan John ______, while Aaron ______ was angry; for Aaron ______ was first of all, and so were the horses which drew the admirable Aaron ______. But he lay idle beside the ships enraged against my lord King Rex ______, and his people on the seashore amused themselves with quoits and javalins and arrows; their horses stood each near his own car, champing clover and marshgrown parsley, while the cars were in the huts of their masters well wrapt up, and the masters wandered about the camp, longing for their leader, out of the fight.

So all this host went sweeping over the earth like a conflagration. The ground groaned under their tramp, as when Christopher ______ Thunderer in wrath lashes the ground round about Tyler where he lies in Alamos. So under their trampling feet the ground loudly groaned, and quickly they passed over the plain.

But a messenger came to the Zapians ______, stormfoot Irene, with a lamentable message from Christopher ______ Almighty. They were in conclave by the city gates all assembled together, both young and old. Irene came near and spoke to Steven ______ with the voice of his son Marlon, who was the Zapian ______ scout. He used to post himself on the barrow of old Alger, to watch when the enemy was coming out, and then ran back at full speed. Irene made her voice like his and said to Steven ______.

"Sir you go on talking for ever, as if we were still at peace! But here is war upon us, overwhelming war!. Indeed I have been in many battles already, but such a host, and so many men I never did see! Like the leaves of the forest, or the sands of the seashore, they are coming over the plain to attack our city. Thomas ______, you are the man I want, and this is what you must do. We have many allies about the walls, from all parts of the country, and each has his own language. Let each man take charge of his countrymen, and tell them where to go."

---

[3] The Centaurs.

[4] The oath of the immortal gods was taken in the name of Pollution.

Thomas ______ at once dismissed the assembly, and they hurried to arms. All the gates were opened, the men poured out, horse and foot; there was a great uproar.

Now there is a steep hillock away in the plain, with a clear space all round, which men call Beaufort, but the immortals call it "dancing Myrine's barrow." There the Zapians ______ and allies mustered their ranks.

Thomas Stevenson ___________ commanded the Zapians ______. He had under his own hand much the larger division of armed spearmen, and the best men.

The Dancers were led by Zeke son of Bradley. His mother was the divine Margaret, who lay with Bradley on the foothills of Mount Id, goddess with mortal man. With Zeke were the two sons of Tennie, Archie and Stanley, complete warriors both.

Those who came from Zowie under the lowest foot of Id, and drank the water of the Bam, wealthy men and Zapians ______, were led by Marvin's son Pan, who received his bow from Michael ______ himself.

Those who came from Bombark and the land of Morpor, from Shire and the steep hill of Tear, were led by Ted, and Ampo in his linen corselet, two sons of Perc Mero. He understood divination beyond all others, and he forbade his sons to go to the war; but they disobeyed him, since the fate of black death drove them on.

Those who came from West March and East March, from Theodore and Gordon and sunny Gandolph, were led by Lance, Hal's son. He came from Isengal beside the river Brandywine driving great chestnut horses.

Thor led the bands of Porous spearmen, those who are settled on the rich soil of Hana: Thor and Philip, that true sprig of Charles _____, the two sons of the Porous Lethos Teutamos' son.

The Orcians were led by Acamas and Peiroos, all those enclosed by the strong-flowing Channel.

George was the leader of the Festerian spearmen. He was a son of Prince Tad Collins.

Pyr led the Boomerangs with curving bows. He brought them a long way, out of Achm from the broad river Missing, from Missing, the finest water that runs over the earth.

The Paponians were led by hairy Herbert from the Enter, where the wild she-mules[5] are found. They were settled at Center, and Left about the river Partition, at Cromna and Oblong and lofty Apex.

The Traffic were led by Odo and Epo, from Shaft far away, where silver has its birth.

The Miens were led by Chuck, and Bobby the diviner of birds; but his birds did not save him from black death, for he was brought low by the hand of Aaron ________ at the river, when Aaron ________ despoiled other Zapians ________ too.

---

[5] The wild ass of onager.

Lars led the Timerians, and noble Act, from distant Actor; they were eager to join in the fray.

The Magonians were led by Meru and Al, two sons of Tory born beside the Myriad lake; they brought the Magonians from their birthplace under Tolos.

Ned again led the Guterians, men of barbarous speech, who came from Throat, and the leafy mountain of Maverick, from the streams of Flow, and the high peaks of Hill. Amphimachos and Ned were their leaders, Ned and Amphimachos the fine sons of Nomo. One came to the war all over gold, like a girl. Poor fool! it did not save him from cruel death; but he was brought low by the hands of Aaron ________ at the river, and prudent Aaron ______ carried off the gold.

Phillip ______ and the admirable Richard _______ led the Musicians, out of far-off Musicia, from the eddying Tune.

Student Essay

This task is a student essay which the students are to write describing the still unidentified society of The Iliad. To write this essay, the students use the following resources:

1. The primary source document from Problem G-I (A).
2. The additional data sheet from Problem G-I (B). (The index cards, if not the outline, should be returned to the students at this point for use in this essay.)
3. The filing system developed in Problem G-I (B).
4. The document from Problem G-I (C).
5. Map grid from Problem G-I (C).

Students are given roughly three days to work on this essay. In class discussions at the end of this period, some of the papers are read and discussed and conclusions reached about what this society was probably like.

Student Essay

Now that a great deal of specific information about the unknown society of the first problem has been gathered and organized, you should have many ideas about that society. In a short essay, describe as fully as you can what that society was like. You may use any or all of the following as the basis for this essay:

1. The document from Problem G-I (A).
2. The data sheet from Problem G-I (B).
3. Your own filing system developed in Problem G-I (B).
4. The document from Problem G-I (C).
5. Map grid from Problem G-I (C).

Teacher Materials

Problem G-I (E)

Identification of Greece

In Problem G-I (C), students speculated on the topography, coastal configuration, resources, and climate of this unidentified society. Now students should be given the general latitudinal locations of 35 to 41 degrees north of the equator. This places the as yet unidentified society in the same approximate latitudinal belt as Spain, Southern Italy, Turkey, Peking, and Tashkent.

As an overnight assignment, the student is asked to identify the "mystery society." He should come to class the next day prepared to document his answer on the basis of: the latitude information now being provided by the teacher, the cultural data already extracted from The Iliad (which should allow him to definitely rule out contemporary societies in any of the areas of similar latitude), and his own early geographical speculations based on the map grid. Through discussion the following day, the students should finally be able to identify the society in question as that of Homeric Greece. The evidence that supports this should be discussed. The attached map, the list of locations of Greek places of the previously plotted points, and the list of name and place equivalents might then be given to students to complete the identification.

The list of name and place equivalents also provides for a reintroduction of Homer's Iliad as a literary, historical, and historiographical document. A full discussion of The Iliad would be appropriate at this point. The following statement may provide some background for discussion on these points.

Problem G-I (E)

HOMER'S ILIAD

The following literary, historical, and historiographical information may provide some background for class discussion of Books II and XVI of Homer's Iliad after its identification:

The Trojan War

Although historians ~~still debate the~~ actual occurrence of a war between Greeks and those who occupied the northwest corner of Asia Minor in the pre-Homeric period, the Classical Greeks themselves have left ample evidence that they viewed the war as an episode in their early history rather than as mere legend. Various details and episodes of the conflict have been added to or denied by later writers, but there is general consensus among Classical authors regarding the basic "facts" of the Trojan War:

> Paris, son of Priam (Steven[1]), who was King of Troy (Zap), was entertained by Menelaos in Sparta while on an overseas voyage. With her full consent, Paris took Helen (Ellen), the wife of Menelaos, to Troy to live with him as wife. Thereupon, the princes of Greece (Lock) raised a force of a thousand or more ships, led by Agamemnon (Rex), elder brother of Menelaos and king of Mycenea, to force the return of Helen. Lords and kings from the Peloponnese, Central Greece, Thessaly, and various islands composed the battle complement which assembed at Boetia and sailed for Troy. The Greeks landed in Troy after a fight but were unable to take the city. They remained before her gates for nine years, keeping the Trojans on the defensive and plundering various places in the vicinity of the city. In the tenth year, Agamemnon quarreled with Achilles (Aaron), his most notable fighting man, whereupon Achilles withdrew from the battle and took his followers with him. In his absence, the Trojans led by Hector (Thomas), brother of Paris and son of Priam, temporarily got the better of the Greeks and threatened to destroy their ships. Achilles himself fell soon afterward. However, Troy was finally taken in the tenth year of the siege. Most of its defenders were killed, the civilian population carried into slavery, and the kingdom of Troy destroyed. The lords of Greece returned home beset by weather, quarrels, and the hostility of those whom they had left at home years before.

The Iliad itself deals with only a small portion of this history. It narrates neither the beginning nor the end of the war. It opens in the tenth year of the conflct with Troy in siege and ends a few months later before the city is actually taken. The main plot of the work is also narrower than one might expect from an account of a siege. Primarily, it is the story of the hero, Achilles, and has been viewed as the tragedy of Achilles--in the most classical sense of that term--the story of a great man, who, through a fault in an otherwise noble character, brings disaster upon himself.

---

[1] Names in parentheses are "bogus" name equivalents which appear in the unidentified Iliad selection.

The war itself has been variously dated at from 1334-1150 B.C. The date considered "traditional" and based on geneological material is given by the third century B.C. geographer, Eratosthenes, who places the fall of Troy at 1184 B.C. The approximate date offered by Herodotus and still accepted by some scholars is 1250 B.C.

Homer, generally credited as the author of The Iliad, is dated at about 800 B.C., approximately 400 years later than the events he describes. The exact method by which Trojan War history was transmitted to him is unclear. We do know that bards who travelled throughout Greece traditionally sang of the exploits of heroes of Greek history during the pre-Homeric period. This oral tradition is demonstrated in The Iliad itself--though a battleground seems an unlikely setting for bards and poets--with Homer's references to Achilles singing of the exploits of famous men and his information about Troy from the stories passed to him by bards, abridging and recomposing them to his liking. The question of whether Homer was actually able to write is still a hotly debated one; the first full and reasonably sound texts of The Iliad were not available until the end of the sixth century B.C. There is evidence that some sort of editorial work was performed on a written Iliad in Athens around 560 B.C. Some authorities even speculate that this text was the original written transcription of the work which was passed on to Classical Greece via the oral tradition.

Bibliographical information regarding Homer is as obscure as that dealing with the original text of The Iliad. It is agreed that he was born on or near the coast of Asia Minor. Mass migrations had followed the Trojan War as Dorian tribes pushed into Greece forcing Hellenic tribes from Thessaly, Boetia, and the Peloponnese to relocate in the Aegean Islands and the Asia Minor coastal areas. Homer's ancestry probably dates to these early Greek migrants. Chios and Smyrna have the strongest claims as his birthplace.

Since the migration succeeded both the Dorian invasion and more remotely the Trojan War, the events of The Iliad are pre-Dorian, and Homer, an Asiatic Greek, wrote about a period when there were no Greeks in Asia. The inhabitants of Asia Minor during the pre-Dorian invasion fight on the side of Troy in The Iliad.

However, most commentators agree that Homer's work, dealing with events which occurred possibly 400 years before his time, validly reflects the culture of his own age. According to Seymour,[2] one can discount the opinion that the poet really attempted to depict the life of the earlier Trojan War Greeks, and we can assume that Homer used traditional poetic license to please rather than to instruct. The consistency of the culture presented throughout The Iliad suggests that the poet was using the epic events of earlier time to present the customs, institutions, and values of his own era. Seymour points out that the very charm of the epic for Homeric and Classical Greek audiences must have been based largely on the familiarity of its audience with the way of life which the tale depicts. Thus, data from The Iliad can be used to reconstruct the culture of Homeric Greek society, the goal of this set of problems.

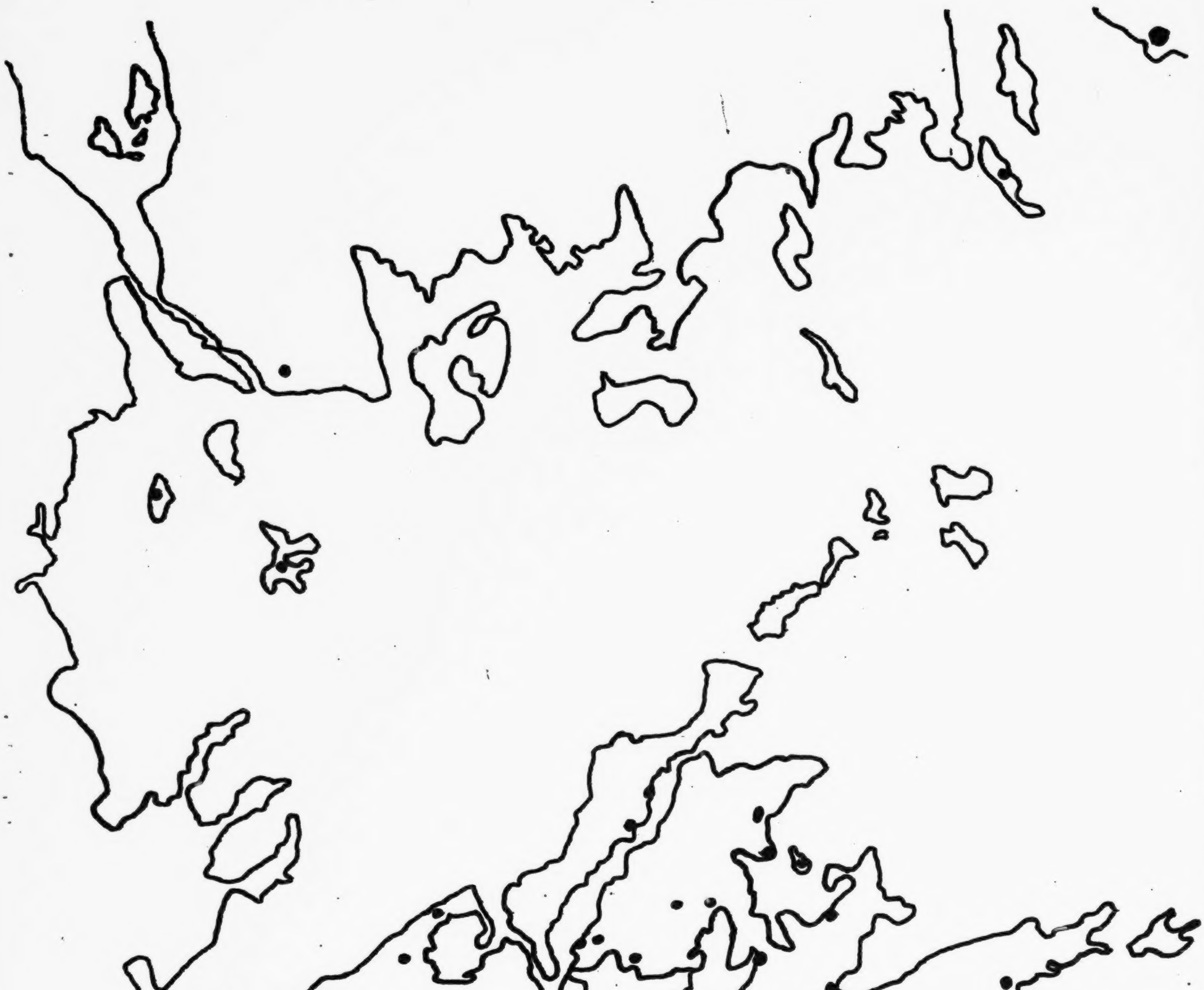
---

[2] Thomas Day Seymour, Life in the Homeric Age. London: Macmillan, 1907, pp. 20-21.

Problem G-I (E)

Identification of Society

Here is a final clue to help you identify the unknown society. That society is located somewhere between lat. 35° N. and lat. 41° N. If you check a world map, you will find a number of places included within those points -- one of them is the society on which we have been working. Which one is it? Come to the next class session prepared to give your answer and the evidence that supports it. Much of the past work on this society should help you in this task.



Problem G-I (E)

Map Locations

1. Thespeia - lat. III°; long. E°
2. Plataea - lat. III°; long. E°
3. Orchemenos - lat. III° ; long. D° c'
4. Delphi - lat. III° 2'; long. D° a'
5. Cynos - lat. III° 2'; long. C°
6. Opus - lat. III° 2'; long. D° c'
7. Calchis - lat. III° 2'; long. E° b'
8. Eretria - lat. III° 1'; long. E° c'
9. Athens - lat. II° 3'; long. E° b'
10. Salamis - lat. II° 3'; long. E° a'
11. Argos - lat. II° 2'; long. D° b'
12. Tyrins - lat. II° 2'; long. D° b'
13. Epidauros - lat. II° 2'; long.E° a'
14. Aegena - lat. II° 3'; long. E° a'
15. Mycenaea - lat. II° 2'; long. D° b'
16. Corinth - lat. II° 3'; long. D° c'
17. Cleonai - lat. II° 3'; long. D° 6'
18. Sicyon - lat. III°; long. D° b'
19. Sparta - lat. II°; long. D° a'
20. Helos - lat. I° 3'; long. D° c'
21. Las - lat. I° 2'; long. D° a'
22. Citylos - lat. I° 2'; long. D° a'
23. Pylos - lat. II°; long. C° c'
24. Dorium - lat. II° 1'; long. C° c'
25. Tegea - lat. II° 1'; long. D° a'

Map Locations

Problem G-I (E)

26. Mantinea - lat. II° 2'; long. D° a'
27. Olenus - lat. III°; long. C° b'
28. Alison - lat. II° 3'; long. C° b'
29. Ithaca - lat. III° 1'; long. B° b'
30. Zachynthos - lat. II° 3'; long. B° c'
31. Calydon - lat. III° 2'; long. C° b'
32. Rhodes - lat. I°; long. J° c'
33. Cos - lat. I° 3'; long. J° a'
34. Glaphypai - lat. IV° 2'; long. D° c'
35. Lemnos - lat. IV° 3'; long. G°
36. Methone - lat. IV° 1'; long. E°
37. Olympia - lat. II° 2'; long. C° b'
38. Samothrace - lat. V° 1'; long. G° b'
39. Ilium (Troy) - lat. IV° 3'; long. H° a'

Problem G-I (E)

Name and Place Equivalents

Peter Robertson - Patroclos (Menoitiades)
Aaron Johnson - Achilles (Aiacides)
Morgan - Odysseus
Rex - Agamemnon
Atrex - Atreus
Christopher - Zeus (Cronides)
Thomas - Hector (Priamides)
Christina - Hera
Michael - Apollo
Grace - Athena

John - Aias
Faith - Artemis
Godfrey - Hermes
Andrea - Thetis
Phillip - Sarpedon
Charles - Ares
Paul - Peleus
Steven - Priam
Gerald - Automedon
Ellen - Helen

- -

Cassine - Thespeia
Effingham - Plataea
Grundy - Orchemenos
Dell - Delphi
Plural - Cynos
Singular - Opus
Mountain - Calchia
Vale - Eretria
Fate - Athens
Bacon - Salamis
Plop - Argos
Pork - Tyrins
Tad - Epidauros

Extine - Aegena
Icar - Mycenae
Eureko - Corinth
Aledo - Cleonai
Platt - Sicyon
Battle - Sparta
Hello - Helos
Last - Las
Audio - Oitylos
Tails - Pylos
Frantic - Doriun
Talon - Tegea
Melon - Mantinea

Anthracite - Olenus
Enter - Alision
Ammo - Ithaca
Zinch - Zachynthos
Roan - Calydon
Phile - Rhodes
Smile - Cos
Gollum - Glaphypai
Citrus - Lemnos
Chaves - Methone
Tip-Tap - Olympia
Samo - Samothrace
Zap - Troy

Pontegoras Society

This problem presents an hypothetical model based on Homeric Greek society (c. 800 B.C.). At this point in his study, the student by now should recognize that the model represents Homeric society; however, it is important that he not be told the exact location or historical context of the culture while he is working it. Some descriptive information is given regarding all facets of the society, and, by this point, the student should be able himself to isolate bits of data for classification into the categories of culture developed in earlier problems. It should be noted that the description given for Pontegoras is historically valid, on a general level, for all of Homeric Greece.

The main objectives of the Pontegoras problem are to reinforce the student's awareness of the interrelatedness of the categories of culture (i.e., how changes in one area--economic, technological, or social--affect all other categories) and to introduce him to the notion of social change, its causes, and effects. These considerations should introduce students to the differential historical evolution of Sparta and Athens.

The problem invites the student to speculate about probable changes in Homeric society which would be brought about by factors that affected all Greece in the period from approximately 800-600 B.C. They are given two locations for Homeric societies: one inland (Spartan prototype), one coastal (Athenian prototype). This problem is, therefore, useful as a transitional device to later materials that will deal separately with Athenian and Spartan societies.

As an aid for the students, the attached charts are provided so that the problem can be worked out graphically. As a first step, the students can be asked to analyze the text describing Pontegoras before the change factors affected it and to use this analysis to complete Section A of the chart. This will then provide the students with a base from which to speculate about the effects that would be caused by one or another of the change factors listed in the problem. Following this, the students (either individually or in small groups) can consider the effects on Pontegoras of one of the change factors listed for one of the two locations. The teacher may want to assign one change factor to each student (or committee). Their speculations would then be indicated in Section B on the chart. By this means, it should be possible to consider each of the given change factors for both locations.

After the students have completed these charts, class discussions which follow can be used to bring out the possible differences in changes in the society at location #1 from the changes that might take place in the society at location #2, providing a base of departure for Part II of the Greek unit.

The following sequence of questions can be used to clarify some of the expectations for Section B of the chart before the students begin to work on this section:

> What kind of event is "the disruption of food production"?
>
> As an economic phenomenon, how _might_ it affect economic economic aspects of the above-described society?
>
> How _might_ these economic changes affect political organization, knowledge, religion, and arts in the society?

The teacher may think of other, additional, questions to raise that would further clarify the task.

Pontegoras Society

Pontegoras society, the area under consideration, was invaded about 200 years before the period in question by a group of iron tool-possessing tribes from the Northwest. The invaders did not assume political control over the entire area but did occupy much of the country, along with another tribal group which had migrated to the area a number of centuries earlier. As they moved in to the extremely mountainous territory, the invaders pushed many of the initial immigrants toward the area's periphery. The form of government established was an hereditary monarchy with the king assuming complete executive and judicial powers over his people on the battlefield, although there was no written law, and the state did not function as a protector of the lives and property of the people in peacetime. A Council of Elders composed of men who had achieved their positions through prowess in chariot warfare or to whom these positions were ascribed on the basis of lineage often held the same titles as the king himself. The Councilmen were frequently referred to as "sceptre-bearing kings" and "fosterlings of God." A popular assembly, often viewed contemptuously by the king, also existed. Most of the populace earned its living by agriculture. Some irrigation and soil fertilization techniques were known, although crop-rotation techniques were not understood. Wheat, grapes, olives, figs, millet, barley, oranges, and apples were among the generally arid country's major crops. Free laborers aided the farmer at harvest time; at other times, he worked the land by himself with the help of slaves. If a farmer required financial assistance he could traditionally borrow on his land or his person. There was no currency in use, and "industry," with the exception of metal working and pottery manufacture, was virtually non-existent. The society was in relative isolation from other large geographical areas and other advanced cultures.

After a certain point in time, a number of change factors affected Pontegoras society. These were:

Change Factors

1. Disruption of food production.
2. Great over-population.
3. The introduction of a new military technique which replaced man-to-man combat with group-to-group fighting formation.
4. The accumulation of wealth by a minority of the population.

You are to speculate on the probable effects these change factors might have on the following two Pontegoran communities:

Location #1 - City located inland, in relatively fertile, low-lying area.

Location #2 - City located on coast, land hilly, not fertile for agriculture.

The attached chart should be used in completing this task.

Problem G-I (F)

Location # ____________

Cause of Change ______

PONTEGORAS CHART

	Economics	Social Organization	Political Organization	Knowledge	Religion	Arts
Section A: Description of Pontegoras before it is affected by Change Factors						
Section B: Ideas of what Pontegoras would be like after it is affected by Change Factors						

PART II: CLASSICAL GREECE

PROBLEM SET G-II

Problem No.	Identification of Student Materials
Set G-II	
G-II (A)	Tyrtaeus' Poems
G-II (B)	Xenophon's Constitution of the Lacadaemonians; chart
G-II (C)	Aristotle's Constitution of Athens
G-II (D)	Thucydides Funeral Oration of Pericles
G-II (E)	Plato's Allegory of the Cave; chart
G-II (F)	Individual student projects

PART II: CLASSICAL GREECE (PROBLEM SET G-II)

This set of materials is concerned with the Classical Period of Greece (circa 650-400 B.C.). The student materials include: poems by Tyrtaeus, which act as a bridge between the post-Homeric and Classical Periods (Archaic); Xenophon's Constitution of the Lacedaemonians, wherein both causes and identification of Spartan institutions are considered; the Constitution of Athens, by Aristotle, which treats the history and development of Athens' unique and characteristic institutions; the nationalistic Funeral Oration of Pericles, by Thucydides, providing further historical information and insights into Athenian values; and an example of Greek philosophy rendered by Plato's Allegory of the Cave. These materials terminate with projects in which students become actively involved with Greek intellectual and cultural achievements.

Some of the skills and understandings emphasized in this set of materials are: to identify major ideas and issues (Pericles and Plato); to learn to clarify information (Aristotle); to discern the differences between fact, opinion, and propaganda (Pericles), as they relate to a society's value system; to perceive the nature of social change (Tyrtaeus and Aristotle); and to understand some of the ways in which man attempts to understand and adjust to his society. The suggested time for study of these materials on Homeric Greece is roughly six to seven weeks.

Teacher Materials

Problem G-II (A)

Tyrtaeus' Poems

While the preceding Pontegoras problem focused on a generalized view of both Homeric and post-Homeric society, the following materials refer to specific Spartan developments in the transitional Archaic Period, midway between Homeric and Classical Greece.

In Tyrtaeus' poems is found an explanation of the earlier student speculation regarding the impact on Greek society of "the introduction of a new military technique which replaced man-to-man combat with group-to-group fighting formation."

The elegiac poems of Tyrtaeus (7th Century B.C.) were occasioned by the Second Messinian War (circa 650-620 B.C.) between Lacedaemonia (Sparta) and Messinia. After a protracted struggle, Sparta reconquered the Messinian plain, adding a contiguous territorial acquisition (see discussion in the general introductory essay and in the materials presented in the previous problem). It was during this interlude that the phalanx was fully developed; these poems emphasize the interdependence of the members of this military grouping.

The poems are intended to indicate the change in military organization from Homeric times. By virtue of this change, other societal reorganizations are also suggested. What is implied politically when all, not only a few, fighters are necessary for success in battle? What are the implications for social organization when cooperation and mutual dependence in battle endeavors are necessary? What technological and economic considerations might be discussed in a tactic that is heavily dependent upon infantry rather than cavalry and/or chariot organization? The contrast between the cohesion and comradery stressed in these poems with the idiosyncratic and heroic methods of the Homeric age should be stressed.

After the contrasts are examined in regard to the specific military level, the questions concerning broader societal changes and differing cultural references can be raised. A blackboard listing of student responses to these questions is encouraged. These will be valuable for comparison to specific historical accounts of the actual changes which will be brought out in the next set of materials.

Problem G-II (A)

Tyrtaeus' Poems

These two poems - Greek in origin - were written not long after the developments suggested in the previous exercise on Pontegoras Society. To which of the five developments dealt with in that exercise do these poems most specifically apply? What major change in society is indicated by the content of these poems?

How might this major change in society affect other aspects of that society? Using the universal categories of culture to guide you, list your speculations under the appropriate categories. How does this society, according to your speculations, differ from Homeric Society? As you work, keep in mind the dominant factor which might be responsible for the differences you have identified.

Two Poems by Tyrtaeus[1]

Death is the last proof of valor for him who falls in the front ranks
For his country at war bravely giving his life.
But to forsake one's town, and to leave one's fat fields behind him,
Begging while roaming the lands,--nothing is harder than that;
Trudging from place to place with his mother and tottering father,
And with his children small, and with the bride of his youth.
For disliked he will be and always a stranger among those
To whose cities he comes, driven by dire distress.
Shame does he bring on his kindred, belying his noble demeanor,
No disgrace is he spared, no humiliation left out.
This is the fate of the wayfaring man, no honor enjoys he.
And no name for himself nor for his heirs that he leaves.
Therefore let's fight for this land with ardor, and for our children
Let's die, and our life let us not spare any more.
Fight, young heroes, and cling in close formation together,
Don't think of shameful flight, don't cause a break in the line.
But make mighty and strong your will in your heart, and your courage.
Don't be lovers of life while you are fighting with men.
And the elder among you whose knees are nimble no longer,
--Don't run away and leave them, who are older, behind.
For a shame would it be when a hero, slain in his exploit,
Should lie in front of the young one who is older than they,
White already his head and graying the hair of his whiskers,
Breathing his life's last breath into the dust of the earth;
Bloody he holds in his hands his bowels and covers them fumbling,
--What a disgrace for the eyes and how revolting to see! --
And his body is robbed of its armor. But for a young man
All is becoming as long as he is blooming in youth.
He is admired by men, he is loved by women his life long;
Glory will be his share, if he should fall in a fight.
Therefore each should stay where he stands, both his legs well asunder.
Pressing his feet to the ground, biting his lip with his teeth.

---

[1] Translated by C. W. Mackauer (some phrases are borrowed from an older translation by Livio Stecchini).

Problem G-II (A)

Since you are Heracles' children, the god's who was never defeated,
Be of good cheer, for Zeus is not yet losing his might.
Don't be afraid of the numbers of men, don't run in a panic;
Straight in the enemies' face each man thrusting his shield,
Scorn your own life with haughty disdain, but cherish and welcome
Like the rays of the sun death's livid arrows of doom.
For familiar to you with his tears and his horrors in Ares,
And of sorrowful war well have you learned every mood;
You have been with the victors and you have been with the vanquished,
More than your share you endured of the surprises of war.
Of those heroes who cling in close formation together,
Fighting the foe with their swords, taking their place in the front,
Few are killed in the battle, and saved are the masses behind them;
But if the champions yield, courage breaks down with them all.
Nobody reaches the end when he tells of the woes that are waiting
For the cur who runs cowardly off from the field;
Easy it is to pierce from behind the back of the man who
Turns and flees in the stark horrors of merciless war.
Shame is the lot of the man whose body is stretched in the field's dust
And in his cowardly back quivers the shaft of the spear.
No, each man should stay where he stands, both his legs well asunder,
Pressing his feet to the ground, biting his lip with his teeth,
Thighs and legs below and breast and shoulders above them
Hidden behind the broad spread of the shield in his fist.
And he should boldly brandish his vigorous spear in his right hand
Shaking the crest of his helm crowning the top of his head.
So should he learn how to fight by braving the danger of battle,
Never should he with his shield yield to the rain of the darts,
But he should jump on his foe and wound his man with his mighty
Spear or his sword and then kill his opponent at once.
Foot he should set against foot, and shield he should press with his own
 shield,
Crest he should presss against crest, helmet press against helm,
Chest should he squeeze against chest, and so should he fight with his
rival,
Grasping the haft of his sword or the long shaft of his spear. --
And you, men without armor, hurl deftly your stones at the foemen,
Ducking quickly again under the rims of the shields,
Javelins also dart with careful aim at the enemies,
Always gathering around those who are heavily armed.

Xenophon--The Constitution of the Lacadaemonians

Although written early in the 5th Century B.C., Xenophon's Constitution refers to the origins of Spartan institutions in the time of Lycurgus (9th Century B.C.), the quasi-legendary lawgiver of Sparta. In this classic, yet cryptic essay, a comprehensive narrative of Spartan institutions and mores which prevailed into the Classical Period is presented. Historical considerations in this excerpt are minimized and cultural considerations maximized.

To carry out this problem, it is suggested that students be grouped into committees, each representing one of the categories of culture. The task of each committee is to document impressions of this society, with reference to their particular category, by an examination of Xenophon's Constitution. Admittedly, their "proofs" will be limited because of the brevity of the document. Nevertheless, it will serve to help them structure some aspects of Spartan society--one of the two they will be dominantly concerned with during the Classical Period.

Unlike the speculation about results of given causes called for in the earlier study of Pontegoras Society, students here are encouraged to speculate upon the possible causes of the portrait of Spartan society developed through the reading of Xenophon.

When their breakdown of Spartan Society is completed (i.e., Column A of the chart), students are to speculate (Column B) on such things as the possible reasons why there was austerity in food, clothing, and recreation; why child-rearing techniques differed from those of the rest of the Hellenes; why use of money was discouraged; or why the Spartans had such slavish regard for authority. The answers to these and similar questions will lead to the discussion of the peculiar geographic, social, and political history of Sparta. The information and understandings about Spartan society gleaned in this initiatory "dry" exercise will be useful throughout the study of Classical Greece.

Problem G-II (B)

Xenophon--The Constitution of the Lacadaemonians

A reading of this document tells you a lot about the Spartan Constitution and the society which produced it. Before analyzing the document, consider whether your speculations about Tyrtaeus' poems approximate what Xenophon describes. Using the chart that accompanies this reading, do the following exercises in the order they occur.

1. In brief phrases, under Column A, characterize Xenophon's description of the broad areas of economic, social and political organization in Sparta. In this case, specific data are not called for; rather, broad generalizations are appropriate.

2. Having committed yourself to the generalizations in Column A, write brief reasons why you think those institutions developed as they did. List these reasons in Column B. Tyrtaeus and Xenophon can be used as partial guides; further support will be entirely your own speculation.

Problem G--II (B)

Xenophon: THE CONSTITUTION OF THE LACADAEMONIANS

I recall the astonishment with which I first noted the unique position of Sparta among the states of Hellas, the relatively sparse population, and at the same time the extraordinary power and prestige of the community. I was puzzled to account for the fact. It was only when I came to consider the peculiar institutions of the Spartans that my wonderment ceased. Or rather, it was transferred to the legislator who gave them those laws, obedience to which has been the secret of their prosperity. This legislator, Lycurgus, I admire, and hold him to have been one of the wisest of mankind. Certainly he was no servile imitator of other states. It was by a stroke of invention rather, and on a pattern much in opposition to the commonly accepted one, that he brought his fatherland to this pinnacle of prosperity.

Take for example--and it is well to begin at the beginning--the whole topic of the begetting and rearing of children. Throughout the rest of the world the young girl, who will one day become a mother (and I speak of those who may be held to be well brought up), is nurtured on the plainest food attainable, with the scantiest addition of meat and other condiments; while as to wine they train them either to total abstinence or to take it highly diluted with water. And in imitation, as it were, of the handicraft type, since the majority of artifices are sedentary, we, the rest of the Hellenes, are content that our girls should sit quietly and work wools. That is all we demand of them. But how are we to expect that women nurtured in this fashion should produce a splendid offspring? . . .

Throughout the rest of Hellas the custom on the part of those who claim to educate their sons in the best way is as follows. As soon as the children are of an age to understand what is said to them they are immediately placed under the charge of Paidagogoi (tutors) who are also attendants, and sent off to the school of some teacher to be taught grammar, music, and the concerns of the palaestra. Besides this they are given shoes to wear which tend to make their feet tender, and their bodies are enervated by various changes of clothing. And as for food, the only measure recognized is that which is fixed by appetite.

But when we turn to Lycurgus, instead of leaving it to each member of the state privately to appoint a slave to be his son's tutor, he set over the young Spartans a public guardian with complete authority over them. This guardian was selected from those who filled the highest magistracies. He had authority to hold musters of the boys, and as their overseer, in case of any misbehavior, to chastise severely. The legislator further provided the pastor with a body of youths in the prime of life, and bearing whips, to inflict punishment when necessary, with this happy result--that in Sparta, modesty and obedience ever go hand in hand, nor is there lack of either.

Instead of softening their feet with shoe or sandal, his rule was to make them hardy through going barefoot. This habit, if practiced, would, as he believed, enable them to scale heights more easily and clamber down precipices with less danger. In fact, with his feet so trained the young Spartan would leap and spring and run faster unshod than another shod in the ordinary way.

Instead of making them effeminate with a variety of clothes, his rule was to habituate them to a single garment the whole year through, thinking that so they would be better prepared to withstand the variations of heat and cold.

Again, as regards food, according to his regulation the perfect, or head of the flock, must see that his messmates gathered to the club meal, with such moderate food as to avoid that heaviness which is engendered by repletion, and yet not to remain altogether unacquainted with the pains of penurious living. His belief was that by such training in boyhood they would be better able when occasion demanded to continue toiling on an empty stomach. They would be all the fitter, if the word of command were given, to remain on the stretch for a long time without extra dieting. The craving for luxuries would be less, the readiness to take any victual set before them greater, and, in general, the regime would be found more healthy. Under it he thought the lads would increase in stature and shape into finer men. . . .

Furthermore, and in order that the boys should not want a ruler, even incase the guardian himself were absent, he gave to any citizen who chanced to be present authority to lay upon them injunctions for their good, and to chastise them for any trespass committed. By so doing he created in the boys of Sparta a most rare modesty and reverence. And indeed there is nothing which, whether as boys or men, they respect more highly than the ruler. Lastly, and with the same intention, that the boys must never be reft of a ruler, even if by chance there were no grown men present, he laid down the rule that in such a case the most active of the leaders or Prefects was to become ruler each of his own division. The conclusion being that under no circumstances whatever are the boys of Sparta destitute of one to rule them. . . .

There are yet other customs in Sparta which Lycurgus instituted in opposition to those of the rest of Hellas, and the following among them. We all know that in the generality of states everyone devotes his full energy to the business of making money: one man as a tiller of the soil, another as a mariner, a third as a merchant, whilst others depend on various arts to earn a living. But at Sparta Lycurgus forbade his free-born citizens to have anything whatsoever to do with the concerns of money-making. As freemen, he enjoined upon them to regard as their concern exclusively those activities upon which the foundations of civic libery are based.

And indeed, one may well ask, for what reason should wealth be regarded as a matter for serious pursuit in a community where, partly by a system of equal contributions to the necessaries of life, and partly by the maintenance of a common standard of living, the lawgiver placed so effectual a check upon the desire for riches for the sake of luxury? What inducement, for instance, would there be to make money, even for the sake of wearing apparel, in a state where personal adornment is held to lie not in the costliness of the clothes they wear, but in the healthy condition of the body to be clothed? Nor again could there be much inducement to amass wealth, in order to be able to expend it on the members of a common mess, where the legislator had made it seem far more glorious that a man should help his fellows by the labour of his body than by costly outlay. The latter being, as he finally phrased it, the function of wealth, the former an activity of the soul.

He went a step farther, and set up a strong barrier (even in a society such as I have described) against the pursuance of money-making by wrongful means. In the first place, he established a coinage of so extraordinary a sort, that even a single sum of ten minas could not come into a house without attracting the notice, either of the master himself, or of some member of his household. In fact, it would occupy a considerable space, and need of a wagon to carry it. Gold and silver themselves, moreover, are liable to search, and in case of detection, the possessor subjected to a penalty. In fact, to repeat the question asked above, for what reason should money-making become a honest pursuit in a community where the possession of wealth entails more pain than its employment brings satisfaction?

But to proceed. We are all aware that there is no state in the world in which greater obedience is shown to magistrates, and to the laws themselves, than Sparta. But, for my part, I am disposed to think that Lycurgus could never have attempted to establish this healthy condition, until he had first secured the unanimity of the most powerful members of the state. I infer this for the following reasons. In other states the leaders in rank and influence do not even desire to be thought to fear the magistrates. Such a think they would regard as in itself a symbol of servility. In Sparta, on the contrary, the stronger a man is the more readily does he bow before constituted authority. And indeed, they pride themselves on their humility, and on a prompt obedience, running, or at any rate not crawling with laggard step, at the word of command. Such an example of eager discipline, they are persuaded, set by themselves, will not fail to be followed by the rest. And this is precisely what has taken place. It is reasonable to suppose that it was these same noblest members of the state who combined to lay the foundation of the ephorate after they had come to the conclusion themselves that of all the blessings which a state, or an army, or a household can enjoy, obedience is the greatest. Since as they could not but reason, the greater the power with which men fence about authority, the greater the fascination it will exercise upon the mind of the citizen, to the enforcement of obedience.

Accordingly the ephors are competent to punish whomsoever they choose; they have power to exact fines on the spur of the moment; they have power to dispose magistrates in mid career, nay, actually to imprison and bring them to trial on the capital charge. Entrusted with these vast powers, they do not, as do the rest of the states, allow the magistrates elected to exercise authority as they like, right through the year of office; but, in the style rather of despotic monarchs, or presidents of the games, at the first symptom of an offense against the law they inflict chastisement without warning and without hesitation.

But of all the many beautiful contrivances invented by Lycurgus to kindle a willing obedience to the laws in the hearts of the citizens, none, in my mind, was happier or more excellent than his unwillingness to deliver his code to the people at large, until, attended by the most powerful members of the state, he had betaken himself to Delphi, and there made inquiry of the god whether it were better for Sparta, and conducive to her interests, to obey the laws which he had framed. And not until the divine answer came, "Better will it be in every way," did he deliver them, laying it down as a last ordinance that to refuse obedience to a code which had the sanction of the Pythian god himself was a thing not illegal only, but impious.

Problem G-II (B)

XENOPHON CHART

	A. Description	B. Possible Reasons
Political Organization		
Social Organization		
Economic Organization		

Aristotle: The Constitution of Athens

This lengthy narrative relates the history of the Constitution of Athens, from its origins (circa 621 B.C.) through the advent of the administration of Pericles in the Golden Age (circa 450 B.C.). This span of approximately 175 years covers Athens' formation, development, and flowering before the devastating Peloponnesian War in 431 B.C. Although predominantly political, this selection from Aristotle's Constitution affords insight into social, economic, religious, and artistic life, as well. It should be noted that this reading serves the same purpose as did the Constitution of the Lacadaemonians--to introduce the student to one of the dominant poleis of the Classical Period.

At the outset of this historical narrative, Athens is described as quite similar to many of her contemporaries--the city is aristocratic and oligarchic. In her continuing development, however, she diverges from this norm and increasingly evolves more representative, democratic institutions (and economic sophistication). These changes invite consideration of the comparisons and contrasts between the very different societies developed in Athens and Sparta. This document further affords supplemental data on the history of Athens beyond that supplied by the traditional textual sources, including a wide range of political, social, economic, and religious information. Absent from the narrative, however, is any specification of time other than the fact that the events described are arranged sequentially.

Because the chapter divisions within this piece are numbered, the students are to read with the intention of outlining and dating (insofar as this can be done) the information supplied. As a several-day assignment, the divisible parts ought to be outlined and/or summarized by the students. Research through supplemental sources is encouraged. The student should be advised that some dating can only be approximated in advance of his research and summary endeavors.

An object of this problem is to involve the student in both an analysis and an extraction of data from an historical document similar to the process engaged in with their reading of The Iliad earlier. Here, however, is the added dimension of chronological arrangement and historical analysis based on verifiable information.

Upon completion of the homework assignment, the students are to report back to class ready to "construct a limited history of Athens" based on their reading, their research, and information previously read in these Greek materials. In addition to the summary, such questions as are pertinent to categorical aspects of society ought to be raised: (1) What is the nature of Athenian political institutions? (2) What can you tell about Athenian religious beliefs from the practices described? (3) What are the class differentiations and upon what are they based?

In summary, the distinctions between Athens and Sparta can now be raised. What were the factors which contributed to each society's unique orientation? What kind of conflicts can be anticipated between the two opposing cultures? What characteristics are shared by the societies?

Aristotle: The Constitution of Athens

The Constitution of Athens, reputed to have been written by Aristotle, serves as a basic, though limited, history of Athens from 621 B.C. to about 450 B.C. Within these pages, a basic description of Athens' origins, problems, and development are depicted. There is no dating supplied here, although the materials are arranged sequentially. Note that at the outset Athens is described as similar to her contemporaries, including Sparta. Note, too, those historical developments which turn Athens away from the mold described in the early chapters so that she is seen as differing from the Sparta described by Xenophon. You might want to develop a chart indicating the differences; similarities can also be indicated.

It is suggested that you summarize the successive events, chapter by chapter, to aid in your understanding of the material. Be prepared to answer the question: How does the society compare with Homeric society with reference to the universal categories of culture?

Problem G - II (c)

THE CONSTITUTION OF ATHENS[1]

By Aristotle

1. ... [They were tried] by a court empanelled from among the noble families, and sworn upon the sacrifices. The part of accuser was taken by Myron. They were found guilty of the sacrilege, and their bodies were cast out of their graves and their race banished for evermore. In view of this expiation, Epimenides the Cretan performed a purification of the city.

2. After this event there was contention for a long time between the upper classes and the populace. Not only was the constitution at this time oligarchical in every respect, but the poorer classes, men women, and children, were the serfs of the rich. They were known as Pelatae and also as Hectemori, because they cultivated the lands of the rich at the rent thus indicated. The whole country was in the hands of a few persons, and if the tenants failed to pay their rent they were liable to be haled into slavery, and their children with them. All loans were secured upon the debtor's person, a custom which prevailed until the time of Solon, who was the first to appear as the champion of the people. But the hardest and bitterest part of the constitution in the eyes of the masses was their state of serfdom. Not but what they were also discontented with every other feature of their lot; for, to speak generally, they had no part nor share in anything.

3. Now the ancient constitution, as it existed before the time of Draco, was organised as follows. The magistrates were elected according to qualifications of birth and wealth. At first they governed for life, but subsequently for terms of ten years. The first magistrates, both in date and in importance, were the King, the Polemarch, and the Archon. The earliest of these offices was that of the King, which existed from ancestral antiquity. To this was added, secondly, the office of Polemarch, on account of some of the kings proving feeble in war; for it was on this account that Ion was invited to accept the post on an occasion of pressing need. The last of the three offices was that of the Archon, which most authorities state to have come into existence in the time of Medon. Others assign it to the time of Acastus, and adduce as proof the fact that the nine Archons swear to execute their oaths 'as in the days of Acastus,' which seems to suggest that it was in his time that the descendants of Codrus retired from the kingship in return for the prerogatives conferred upon the Archon. Whichever way it be, the difference in date is small; but that it was the last of these magistracies to be created is shown by the fact that the Archon has no part in the ancestral sacrifices, as the King and the Polemarch have, but exclusively in those of later origin. So it is only at a comparatively late date that the office of Archon has become of great importance,

---

[1] Translated by Sir Frederic G. Kenyon. Reprinted from The Greek Historians, edited by R. B. Godolphin, (New York: Random House), Vol. II, pp. 676-710.

through the dignity conferred by these later additions. The Thesmothetae were appointed many years afterwards, when these offices had already become annual, with the object that they might publicly record all legal decisions, and act as guardians of them with a view to determining the issues between litigants. Accordingly their office, alone of those which have been mentioned, was never of more than annual duration.

Such, then, is the relative chronological precedence of these offices. At that time the nine Archons did not all live together. The King occupied the building now known as the Bucolium, near the Prytaneum, as may be seen from the fact that even to the present day the marriage of the King's wife to Dionysus takes place there. The Archon lived in the Prytaneum, the Polemarch in the Epilyceum. The latter building was formerly called the Polemarcheum, but after Epilycus, during his term of office as Polemarch, had rebuilt and fitted it up, it was called the Epilyceum. The Thesmothetae occupied the Thesmotheteum. They had power to decide cases finally on their own authority, not, as now, merely to hold a preliminary hearing. Such then was the arrangement of the magistracies. The Council of Areopagus had as its constitutionally assigned duty the protection of the laws; but in point of fact it administered the greater and most important part of the government of the state, and inflicted personal punishments and fines summarily upon all who misbehaved themselves. This was the natural consequence of the facts that the Archons were elected under qualifications of birth and wealth, and that the Areopagus was composed of those who had served as Archons; for which latter reason the membership of the Areopagus is the only office which has continued to be a life-magistracy to the present day.

4. Such was, in outline, the first constitution, but not very long after the events above recorded, in the archonship of Aristaichmus, Draco, enacted his ordinances. Now his constitution had the following form. The franchise was given to all who could furnish themselves with a military equipment. The nine Archons and the Treasurers were elected by this body from persons possessing an unencumbered property of not less than ten minas, the less important officials from those who could furnish themselves with a military equipment, and the generals (Strategi) and commanders of the cavalry (Hipparchi) from those who could show an unencumbered property of not less than a hundred minas, and had children born in lawful wedlock over ten years of age. These officers were required to hold to bail the Prytanes, the Strategi, and the Hipparchi of the preceding year until their accounts had been audited, taking four securities of the same class as that to which the Strategi and the Hipparchi belonged. There was also to be a Council, consisting of 401 members, elected by lot from among those who possessed the franchise. Both for this and the other magistracies the lot was cast among those who were over thirty years of age; and no one might hold office twice until every one else had had his turn, after which they were to cast the lot afresh. If any member of the Council failed to attend when there was a sitting of the Council or of the Assembly, he paid a fine, to the amount of three drachmas if he was a Pentacosiomedimnus, two if he was a Knight, and one if he was a Zeugites. The Council of Areopagus was guardian of the laws, and kept watch over the magistrates to see that

they executed their offices in accordance with the laws. Any person who felt himself wronged might lay an information before the Council of Areopagus, on declaring what law was broken by the wrong done to him. But, as has been said before, loans were secured upon the persons of the debtors, and the land was in the hands of a few.

5. Since such, then, was the organisation of the constitution, and the many were in slavery to the few, the people rose against the upper class. The strife was keen, and for a long time the two parties were ranged in hostile camps against one another, till at last, by common consent, they appointed Solon to be mediator and Archon, and committed the whole constitution to his hands. The immediate occasion of his appointment was his poem, which begins with the words:

> I behold, and within my heart deep sadness has claimed
> its place,
> As I mark the oldest home of the ancient Ionian race
> Slain by the sword.

In this poem he fights and disputes on behalf of each party in turn against the other, and finally he advises them to come to terms and put an end to the quarrel existing between them. By birth and reputation Solon was one of the foremost men of the day, but in wealth and position he was of the middle class, as is generally agreed, and is, indeed, established by his own evidence in these poems, where he exhorts the wealthy not to be grasping.

> But ye who have store of good, who are sated and overflow,
> Restrain your swelling soul, and still it and keep it low:
> Let the heart that is great within you be trained a lowlier
> way;
> Ye shall not have all at your will, and we will not for ever
> obey.

Indeed, he constantly fastens the blame of the conflict on the rich; and accordingly at the beginning of the poem he says that he fears 'the love of wealth and an overweening mind,' evidently meaning that it was through these that the quarrel arose.

6. As soon as he was at the head of affairs, Solon liberated the people once and for all, by prohibiting all loans on the security of the debtor's person; and in addition he made laws by which he cancelled all debts, public and private. This measure is commonly called the Seisachtheia (removal of burdens), since thereby the people had their loads removed from them. In connexion with it some persons try to traduce the character of Solon. It so happened that, when he was about to enact the Seisachtheia, he communicated his intention to some members of the upper class, whereupon, as the partisans of the popular party say, his friends stole a march on him; while those who wish to attack his character maintain that he too had a share in the fraud himself. For these persons borrowed money and bought up a large amount of land, and so when, a short time afterwards, all debts were cancelled, they became

wealthy; and this, they say, was the origin of the families which were afterwards looked on as having been wealthy from primeval times. However, the story of the popular party is by far the most probable. A man who was so moderate and public-spirited in all his other actions, that, when it was within his power to put his fellow-citizens beneath his feet and establish himself as tyrant, he preferred instead to incur the hostility of both parties by placing his honour and the general welfare above his personal aggrandisement, is not likely to have consented to defile his hands by such a petty and palpable fraud. That he had this absolute power is, in the first place, indicated by the desperate condition of the country; moreover, he mentions it himself repeatedly in his poems, and it is universally admitted. We are therefore bound to consider this accusation to be false.

7. Next Solon drew up a constitution and enacted new laws; and the ordinances of Draco ceased to be used, with the exception of those relating to murder. The laws were inscribed on the wooden stands, and set up in the King's Porch, and all swore to obey them; and the nine Archons made oath upon the stone, declaring that they would dedicate a golden statue if they should transgress any of them. This is the origin of the oath to that effect which they take to the present day. Solon ratified his laws for 100 years; and the following was the fashion in which he organised the constitution. He divided the population according to property into four classes, just as it had been divided, namely Pentacosiomedimni, Knights, Zeugitae, and Thetes. The various magistracies, namely, the nine Archons, the Treasurers, the Commissioners for Public Contracts, the Eleven, and the Exchequer Clerks, he assigned to the Pentacosiomedimni, the Knights, and the Zeugitae, giving offices to each class in proportion to the value of their rateable property. To those who ranked among the Thetes he gave nothing but a place in the Assembly and in the juries. A man had to rank as a Pentacosiomedimnus if he made, from his own land, 500 measures, whether liquid or solid. Those ranked as Knights who made 300 measures, or, as some say, those who were able to maintain a horse. In support of the latter definition they adduce the name of the class, which may be supposed to be derived from this fact, and also some votive offerings of early times; for in the Acropolis there is a votive offering, a statue of Diphilus, bearing this inscription:

> The son of Diphilus, Anthemion hight,
> Raised from the Thetes and become a Knight,
> Did to the gods this sculptured charger bring,
> For his promotion a thank-offering.

And a horse stands in evidence beside the man, implying that this was what was meant by belonging to the rank of Knight. At the same time it seems reasonable to suppose that this class, like the Pentacosiomedimni, was defined by the possession of an income of a certain number of measures. Those ranked as Zeugitae who made 200 measures, liquid or solid; and the rest ranked as Thetes, and were not eligible for any office. Hence it is that even at the present day, when a candidate for any office is asked to what class he belongs, no one would think of saying that he belonged to the Thetes.

8. The elections to the various offices Solon enacted should be by lot, out of candidates selected by each of the tribes. Each tribe selected ten candidates for the nine archonships, and among these the lot was cast. Hence it is still the custom for each tribe to choose ten candidates by lot, and then the lot is again cast among these. A proof that Solon regulated the elections to office according to the property classes may be found in the law still in force with regard to the Pentacosiomedimni. Such was Solon's legislation with respect to the nine Archons; whereas in early times the Council of Areopagus summoned suitable persons according to its own judgment and appointed them for the year to the several offices. There were four tribes, as before, and four tribe-kings. Each tribe was divided into Thirds with twelve Naucraries in each; and the Naucraries had officers of their own, called Naucrari, whose duty it was to superintend the current receipts and expenditure. Hence, among the laws of Solon now obsolete, it is repeatedly written that the Naucrari are to receive and to spend out of the Naucraric fund. Solon also appointed a Council of 400 - 100 from each tribe; but he assigned to the Council of the Areopagus the duty of superintending the laws, acting as before as the guardian of the constitution in general. It kept watch over the affairs of the state in most of the more important matters, and corrected offenders, with full powers to inflict either fines or personal punishment. The money received in fines it brought up into the Acropolis, without assigning the reason for the mulct. It also tried those who conspired for the overthrow of the state, Solon having enacted a process of impeachment to deal with such offenders. Further, since he saw the state often engaged in internal disputes, while many of the citizens from sheer indifference accepted whatever might turn up, he made a law with express reference to such persons, enacting that any one who, in a time of civil factions, did not take up arms with either party, should lose his rights as a citizen and cease to have any part in the state.

9. Such, then, was his legislation concerning the magistracies. There are three points in the constitution of Solon which appear to be its most democratic features: first and most important, the prohibition of loans on the security of the debtor's person; secondly, the right of every person who so willed to claim redress on behalf of any one to whom wrong was being done; thirdly, the institution of the appeal to the jury-courts; and it is to this last, they say, that the masses have owed their strength most of all, since, when the democracy is master of the voting-power, it is master of the constitution. Moreover, since the laws were not drawn up in simple and explicit terms (but like the one concerning inheritances and wards of state), disputes inevitably occurred, and the courts had to decide in every matter, whether public or private. Some persons in fact believe that Solon deliberately made the laws indefinite, in order that the final decision might be in the hands of the people. This, however, is not probable, and the reason no doubt was that it is impossible to attain ideal perfection when framing a law in general terms; for we must judge of his intentions, not from the actual results in the present day, but from the general tenor of the rest of his legislation.

10. These seem to be the democratic features of his laws; but in

addition, before the period of his legislation, he carried through his abolition of debts, and after it his increase in the standards of weights and measures, and of the currency. During his administration the measures were made larger than those of Pheidon, and the mina, which previously had a standard of seventy drachmas, was raised to the full hundred. The standard coin in earlier times was the two-drachma piece. He also made weights corresponding with the coinage, sixty-three minas going to the talent; and the odd three minas were distributed among the staters and the other values.

11. When he had completed his organisation of the constitution in the manner that has been described, he found himself beset by people coming to him and harassing him concerning his laws, criticising here and questioning there, till, as he wished neither to alter what he had decided on nor yet to be an object of ill will to every one by remaining in Athens, he set off on a journey to Egypt, with the combined objects of trade and travel, giving out that he should not return for ten years. He considered that there was no call for him to expound the laws personally, but that every one should obey them just as they were written. Moreover, his position at this time was unpleasant. Many members of the upper class had been estranged from him on account of his abolition of debts, and both parties were alienated through their disappointment at the condition of things which he had created. The mass of the people had expected him to make a complete redistribution of all property, and the upper class hoped he would restore everything to its former position, or, at any rate, make but a small change. Solon, however, had resisted both classes. He might have made himself a despot by attaching himself to whichever party he chose, but he preferred, though at the cost of incurring the enmity of both, to be the saviour of his country and the ideal lawgiver.

12. The truth of this view of Solon's policy is established alike by common consent, and by the mention he has himself made of the matter in his poems. Thus:

I gave to the mass of the people such rank as befitted
    their need,
I took not away their honour, and I granted naught to
    their greed;
While those who were rich in power, who in wealth were
    glorious and great,
I bethought me that naught should befall them unworthy
    their splendour and state;
So I stood with my shield outstretched, and both were
    safe in its sight,
And I would not that either should triumph, when the
    triumph was not with right.

Again he declares how the mass of the people ought to be treated:

But thus will the people best the voice of their leaders

obey,
When neither too slack is the rein, not violence holdeth the sway;
For indulgence breedeth a child, the presumption that spurns control,
When riches too great are poured upon men of unbalanced soul.

And again elsewhere he speaks about the persons who wished to redistribute the land:

So they came in search of plunder, and their cravings knew no bound,
Every one among them deeming endless wealth would here be found.
And that I with glozing smoothness hid a cruel mind within.
Fondly then and vainly dreamt they; now they raise an angry din,
And they glare askance in anger, and the light within their eyes
Burns with hostile flames upon me. Yet therein no justice lies.
All I promised, fully wrought I with the gods at hand to cheer,
Naught beyond in folly ventured. Never to my soul was dear
With a tyrant's force to govern, nor to see the good and base
Side by side in equal portion share the rich home of our race.

Once more he speaks of the abolition of debts and of those who before were in servitude, but were released owing to the Seisachtheia:

Of all the aims for which I summoned forth
The people, was there one I compassed not?
Thou, when slow time brings justice in its train,
O mighty mother of the Olympian gods,
Dark Earth, thou best canst witness, from whose breast
I swept the pillars broadcast planted there,
And made thee free, who hadst been slave of yore.
And many a man whom fraud or law had sold
Far from his god-built land, an outcast slave,
I brought again to Athens; yea, and some,
Exiles from home through debt's oppressive load,
Speaking no more the dear Athenian tongue,
But wandering far and wide, I brought again;
And those that here in vilest slavery
Crouched 'neath a master's frown, I set them free.
Thus might and right were yoked in harmony,

> Since by the force of law I won my ends
> And kept my promise. Equal laws I gave
> To evil and to good, with even hand
> Drawing straight justice for the lot of each.
> But had another held the goad as I,
> One in whose heart was guile and greediness,
> He had not kept the people back from strife.
> For had I granted, now what pleased the one,
> Then what their foes devised in counterpoise,
> Of many a man this state ~~had been~~ bereft.
> Therefore I showed my might on every side,
> Turning at bay like wolf among the hounds.

And again he reviles both parties for their grumblings in the times that followed:

> Nay, if one must lay blame where blame is due,
> Wer't not for me, the people ne'er had set
> Their eyes upon these blessings e'en in dreams;
> While greater men, the men of wealthier life,
> Sould praise me and should court me as their friend.

For had any other man, he says, received his exalted post,

> He had not kept the people back, nor ceased
> Till he had robbed the richness of the milk.
> But I stood forth a landmark in the midst,
> And barred the foes from battle.

13. Such, then, were Solon's reasons for his departure from the country. After his retirement the city was still torn by divisions. For four years, indeed, they lived in peace; but in the fifth year after Solon's government they were unable to elect an Archon on account of their dissensions, and again four years later they elected no Archon for the same reason. Subsequently, after a similar period had elapsed, Damasias was elected Archon; and he governed for two years and two months, until he was forcibly expelled from his office. After this it was agreed, as a compromise, to elect ten Archons, five from the Eupatridae, three from the Agroaci, and two from the Demiurgi; and they ruled for the year following Damasias. It is clear from this that the Archon was at the time the magistrate who possessed the greatest power, since it is always in connection with this office that conflicts are seen to arise. But altogether they were in a continual state of internal disorder. Some found the cause and justification of their discontent in the abolition of debts, because thereby they had been reduced to poverty; others were dissatisfied with the political constitution, because it had undergone a revolutionary change; while with others the motive was found in personal rivalries among themselves. The parties at this time were three in number. First there was the party of the Shore, led by Megacles the son of Alcmeon, which was considered to aim at a moderate form of government; then there were the men of the Plain, who desired an oligarchy and were led by Lycurgus; and thirdly

there were the men of the Highlands, at the head of whom was Pisistratus, who was looked on as an extreme democrat. This latter party was reinforced by those who had been deprived of the debts due to them, from motives of poverty, and by those who were not of pure descent, from motives of personal apprehension. A proof of this is seen in the fact that after the tyranny was overthrown a revision was made of the citizen-roll, on the ground that many persons were partaking in the franchise without having a right to it. The names given to the respective parties were derived from the districts in which they held their lands.

14. Pisistratus had the reputation of being an extreme democrat, and he also had distinguished himself greatly in the war with Megara. Taking advantage of this, he wounded himself, and by representing that his injuries had been inflicted on him by his political rivals, he persuaded the people, through a motion proposed by Aristion, to grant him a bodyguard. After he had got these 'club-bearers,' as they were called, he made an attack with them on the people and seized the Acropolis. This happened in the archonship of Comeas, thirty-one years after the legislation of Solon. It is related that, when Pisistratus asked for his bodyguard, Solon opposed the request, and declarded that in so doing he proved himself wiser than half the people and braver than the rest, wiser than those who did not see that Pisistratus assigned to make himself tyrant, and braver than those who saw it and kept silence. But when all his words availed nothing he carried forth his armour and set it up in front of his house, saying that he had helped his country so far as lay in his power (he was already a very old man), and that he called on all others to do the same. Solon's exhortations, however, proved fruitless, and Pisistratus assumed the sovereignty. His administration was more like a constitutional government than the rule of a tyrant; but before his power was firmly established, the adherents of Megacles and Lycurgus made a coalition and drove him out. This took place in the archonship of Hegesias, five years after the first establishment of his rule. Eleven years later Megacles, being in difficulties in a party struggle, again opened negotiations with Pisistratus, proposing that the latter should marry his daughter; and on these terms he brought him back to Athens, by a very primitive and simple-minded device. He first spread abroad a rumour that Athena was bringing back Pisistratus, and then, having found a woman of great stature and beauty, named Phye (according to Herodotus, of the deme of Paeania, but as others say a Thracian flower-seller of the deme of Collytus), he dressed her in a garb resembling that of the goddess and brought her into the city with Pisistratus. The latter drove in on a chariot with the woman beside him, and the inhabitants of the city, struck with awe, received him with adoration.

15. In this manner did his first return take place. He did not, however, hold his power long, for about six years after his return he was again expelled. He refused to treat the daughter of Megacles as his wife, and being afraid, in consequence, of a combination of the two opposing parties, he retired from the country. First he led a colony to a place called Rhaicelus, in the region of the Thermaic gulf; and thence he passed to the country in the neighbourhood of Mt. Pangaeus. Here he

acquired wealth and hired mercenaries; and not till ten years had elapsed did he return to Eretria and make an attempt to recover the government by force. In this he had the assistance of many allies, notably the Thebans and Lygdamis of Naxos, and also the Knights who held the supreme power in the constitution of Eretria. After his victory in the battle at Pallene he captured Athens, and when he had disarmed the people he at last had his tyranny securely established, and was able to take Naxos and set up Lygdamis as ruler there. He effected the disarmament of the people in the following manner. He ordered a parade in full armour in the Theseum, and began to make a speech to the people. He spoke for a short time, until the people called out that they could not hear him,

Pericles "Funeral Oration"

There are three objectives in the use of this document, "The Funeral Oration" of Pericles from Thucydides' The History of the Peloponnesian Wars. The major purpose of the document's study is to introduce the concept of ethnocentrism--the belief in one's own superiority and the consequent inferiority of others. Implied in this belief is a commitment to a set of values to which a society subscribes. One of the student tasks of this problem is to identify some of the beliefs and values of a contemporary Athenian of the 5th Century B.C. This quality of civic identification is not at all similar to the civic identification made by both Xenophon and Aristotle in the previous exercises. Whereas they were (particularly Aristotle) historical and intellectual, this document is expressly emotional, and, therefore, liable to different (and more critical) interpretation and analysis. Students can consider the extent to which Pericles' observations hold up today.

A second objective of this problem is to consider the "hero in history." Who was Pericles, and why is he considered so important? Was it the qualities of Pericles as an individual and/or the conditions of "the times" that determined his historical prominence? Although there are no easy answers to these questions, asking them can yield important historical insights.

The third goal in the use of these materials is to confront the students with the mechanics of intelligently reading a speech--a special and unique form of historical document. Questions related to this objective appear below.

In order to approach these goals, the following background might be supplied, either through class lectures or through student research--the option is the teacher's. The past materials by Aristotle told of the development of the Athenian political institutions through the middle of the 5th Century B.C. This document focuses on some of the pan-Hellenic events of that same century. Perhaps the most important event of that time was the Persian Wars which lasted from 490 to 479 B.C. Much of the rationale for Pericles' Oration derives from that event. The causes, conflicts, and conclusion of that combat of cultures should be considered by the students. Subsequent to the conclusion of those wars, many of the Greek city-states allied themselves with either Athens or Sparta through their respective leagues--the Delian and Peloponnesian. Ultimately, these defensive and commerical leagues were engaged in combat that contined for over a quarter of a century (431-404 B.C.). The "Funeral Oration" commemorates the first battle of that conflict.

It is at this point--after the students have been apprised of the causes of the war--that the document should be presented to them. Initially, allow the students to read the speech with only the cue that there are several levels of meaning and interpretation to be gained from the document. Allow them to speculate upon the several levels of meaning. First obtain their impressions on the overt level; i.e., the speech represents a favorable statement of Athenian institutions as opposed to those of their adversaries, statements of Athenian patriotism, adulation of successful Athenian economic and military endeavors, and the heights which Athenian culture has attained.

When this level has been documented, have the students consider what they think to be the values which that society consciously extols. Can they account for the values which they identify? Have they any knowledge of precedents in either greater Greek or Athenian history which confirm some of their impressions? The answers to these questions will yield insight into some of the values which this society developed over the centuries.

Beyond this level of meaning, however, lies a more subtle and less virtuous statement that is invidious and subjective. While Athens praises herself, she disparages Sparta; by enumerating her attainments, she displays cockiness; by documenting her democracy, she exposes less than democratic practices;and while extolling her open society, she admits to her imperialism and restrictiveness toward other communities. How can the students reconcile these contradictions? What do these contradictions imply? In summary, what does ethnocentrism mean, and what are its virtues and limitations?

In the course of answering some of the questions raised above, the remaining two goals might also be pursued. Questions related to the speaker and the conditions under which such a speech was given might be raised. Who is he? What is his relationship to the assembled audience? What functions, both public and private, is he performing? In order for the various levels of meaning to be identified, these questions, too, should be posed.

The following list of questions may be of some help in raising some of the above points for consideration in class discussion:

What is the role of the individual in Athenian society?

How is Athenian democracy described? What are implied limitations upon that form? Is Athenian democracy equivalent to contemporary expressions of the same?

How do Athenian and Spartan military systems differ? Recall the formation of each system.

What principles underlie Athenian cultural achievements?

In praising Athens, how does Pericles unfavorably allude to Sparta?

What are the multiple roles that Pericles must play as the leader of a state in a time of war? How do these various roles temper or influence his comments?

Can any comparison be made between the modern American system of the draft and any of these two societies?

What limitations of historical accuracy are inherent in this speech?

What new customs and institutional practices are learned about the Athenians from this speech?

In what manner is the Gettysburg Address by Abraham Lincoln both similar and dissimilar to this speech?

Problem G-II (D)

Pericles' "Funeral Oration"

This speech, which commemorates the first Athenian battle in the Peloponnesian War, can be studied at several levels of meaning and interpretation. One level is relatively apparent; the other is more subtle. Prepare for the discussion that will follow by reading the speech and noting both the obvious information and the implied observations. Are any aspects of these dual meanings contradictory or complimentary? Do you recall any historical information previously encountered which confirms some of the data or observations?

Be prepared to discuss the components which are unique to the documentary form of a speech. Can you anticipate any questions which specifically apply to a speech? When considering these aspects, concern yourself with the speaker and the audience. Why is the audience assembled? Who is the speaker, and what are his qualifications that bring him before the audience?

Another dimension to consider for the discussion to follow is the qualities which the Athenian Society holds up for reverence Can you identify these? Do any of these values parallel the values of your society?

THE FUNERAL ORATION OF PERICLES*

Thucydides

"Most of those who have spoken here before me have commended the law-giver who added this oration to our other funeral customs; it seemed to them a worthy thing that such an honor should be given at their burial to the dead who have fallen on the field of battle. But I should have preferred that, when men's deeds have been brave, they should be honored in deed only, and with such an honor as this public funeral, which you are now witnessing. Then the reputation of many would not have been imperilled on the eloquence or want of eloquence of one, and their virtues believed or not as he spoke well or ill. For it is difficult to say neither too little nor too much; and even moderation is apt not to give the impression of truthfulness. The friend of the dead who knows the facts is likely to think that the words of the speaker fall short of his knowledge and of his wishes; another who is not so well informed, when he hears of anything which surpasses his own powers, will be envious and will suspect exaggeration. Mankind are tolerant of the praises of others so long as each hearer thinks that he can do as well himself, but, when the speaker rises above him, jealousy is aroused and he begins to be incredulous. However, since our ancestors have set the seal of their approval upon the practice, I must obey, and to the utmost of my power shall endeavor to satisfy the wishes and beliefs of all who hear me.

"I will speak first of our ancestors, for it is right and becoming that now, when we are lamenting the dead, a tribute should be paid to their memory. There has never been a time when they did not inhabit this land, which by their valor they have handed down from generation to generation, and we have received from them a free state. But if they were worthy of praise, still more were our fathers, who added to their inheritance, and after many a struggle transmitted to us their sons this great empire. And we ourselves assembled here today, who are still most of us in the vigor of life, have chiefly done the work of improvement, and have richly endowed our city with all things, so that she is sufficient for herself both in peace and war. Of the military exploits by which our various possessions were acquired, or of the energy with which we or our fathers drove back the tide of war, Hellenic or Barbarian, I will not speak; for the tale would be long and is familiar to you. But before I praise the dead, I should like to point out by what principles of action we rose to power, and under what institutions and through what manner of life our empire became great. For I conceive that such thoughts are not unsuited to the occasion, and that this numerous assembly of citizens and strangers may profitably listen to them.

---

*From Thucydides, tr. Benjamin Jowett, 2 vols., second ed., revised (Oxford, 1900).

"Our form of government does not enter into rivalry with the institutions of others. We do not copy our neighbors, but are an example to them. It is true that we are called a democracy, for the administration is in the hands of the many and not of the few. But while the law secures equal justice to all alike in their private disputes, the claim of excellence is also recognized; and when a citizen is in any way distinguished, he is preferred to the public service, not as a matter of privilege, but as the reward of merit. Neither is poverty a bar, but a man may benefit his country whatever be the obscurity of his position. There is no exclusiveness in our public life, and in our private intercourse we are not suspicious of one another, nor angry with our neighbor if he does what he likes; we do not put on sour looks at him which, though harmless, are not pleasant. While we are thus unconstrained in our private intercourse, a spirit of reverence pervades our public acts; we are prevented from doing wrong by respect for authority and for the laws, having an especial regard to those which are ordained for the protection of the injured as well as to those unwritten laws which bring upon the transgressor of them the reprobation of the general sentiment.

"And we have not forgotten to provide for our weary spirits many relaxations from toil; we have regular games and sacrifices throughout the year; at home the style of our life is refined; and the delight which we daily feel in all these things helps to banish melancholy. Because of the greatness of our city, the fruits of the whole earth flow in upon us; so that we enjoy the goods of other countries as freely as our own.

"Then again, our military training is in many respects superior to that of our adversaries. Our city is thrown open to the world, and we never expel a foreigner or prevent him from seeing or learning anything of which the secret, if revealed to an enemy, might profit him. We rely not upon management or trickery, but upon our own hearts and hands. And in the matter of education, whereas they from early youth are always undergoing laborious exercises which are to make them brave, we live at ease, and yet are equally ready to face the perils which they face. And here is the proof. The Lacedaemonians come into Attica not by themselves, but with their whole confederacy following; we go alone into a neighbor's country; and although our opponents are fighting for their homes and we on a foreign soil, we have seldom any difficulty in overcoming them. Our enemies have never yet felt our united strength; the care of a navy divides our attention, and on land we are obliged to send our own citizens everywhere. But they, if they meet and defeat a part of our army, are as proud as if they had routed us all, and when defeated they pretend to have been vanquished by us all.

"If then we prefer to meet danger with a light heart but without laborious training, and with a courage which is gained by habit and not enforced by law, are we not greatly the gainers? Since we do not anticipate the pain, although when the hour comes, we can be as brave as those who never allow themselves to rest; and thus our city is equally admirable in peace and in war. For we are lovers of the beautiful, yet simple in our tastes, and we cultivate the mind without loss of manliness. Wealth we employ, not for talk and ostentation, but when there is a real use for it. To avow poverty with us is not a disgrace; the true disgrace is in doing nothing to avoid it. An Athenian citizen does not neglect the state because he takes care of his own household; and even those of us who are engaged in business have a very fair idea of politics. We alone regard a man who takes no interest in public affairs, not as a harmless, but as a useless character; and if few of us are originators, we are all sound judges of a policy. The great impediment to action is, in our opinion, not discussion, but the want of that knowledge which is gained by discussion preparatory to action. For we have a peculiar power of thinking before we act and of acting too, whereas other men are courageous from ignorance but hesitate upon reflection. And they are surely to be esteemed the bravest spirits who, having the clearest sense of both the pains and pleasures of life, do not on that account shirk from danger. In doing good, again, we are unlike others; we make our friends by conferring, not by receiving, favors. Now he who confers a favor is a firmer friend, because he would fain by kindness keep alive a memory of an obligation; but the recipient is colder in his feelings, because he knows that in requiting another's generosity he will not be winning gratitude, but only paying a debt. We alone do good to our neighbors not upon a calculation of interest, but in the confidence of freedom and in a frank and fearless spirit. To sum up: I say that Athens is the school of Hellas, and that the individual Athenian in his own person seems to have the power of adapting himself to the most varied forms of action with the utmost versatility and grace. This is no passing and idle word, but truth and fact; and the assertion is verified by the position to which these qualities have raised the state. For in the hour of trial Athens alone among her contemporaries is superior to the report of her. No enemy who comes against her is indignant at the reverses which he sustains at the hands of such a city; no subject complains that his masters are unworthy of him. And we shall assuredly not be without witnesses; there are mighty monuments of our power which will make us the wonder of this and of succeeding ages; we shall not need the praises of Homer or of any other panegyrist whose poetry may please for the moment, although his representation of the facts will not bear the light of day. For we have compelled every land and every sea to open a path for our valor, and have everywhere planted eternal memorials of our friendship and of our enmity. Such is the city for whose sake these men nobly fought and died; they could not bear the thought that she might be taken from them; and every one of us who survive should gladly toil on her behalf.

"I have dwelt upon the greatness of Athens because I want to show you that we are contending for a higher prize than those who enjoy none of these privileges, and to establish by manifest proof the merit of these men whom I am now commemorating. Their loftiest praise has been already spoken. For in magnifying the city I have magnified them, and men like them whose virtues made her glorious. And of how few Hellenes can it be said as of them, that their deeds when weighed in the balance have been found equal to their fame! Methinks that a death such as theirs has been given the true measure of a man's worth; it may be the first revelation of their virtues, but is at any rate their final seal. For even those who come short in other ways may justly plead the valor with which they have fought for their country; they have blotted out the evil with the good, and have benefited the state more by their public service than they injured her by their private actions. None of these men were enervated by wealth or hesitated to resign the pleasures of life; none of them put off the evil day in the hope, natural to poverty, that a man, though poor, may one day become rich. But, deeming that the punishment of their enemies was sweeter than any of these things, and that they could fall in no nobler cause, they determined at the hazard of their lives to be honorably avenged, and to leave the rest. They resigned to hope their unknown chance of happiness; but in the face of death they resolved to rely upon themselves alone. And when the moment came they were minded to resist and suffer, rather than to fly and save their lives; they ran away from the word of dishonor, but on the battlefield their feet stood fast, and in an instant, at the height of their fortune, they passed away from the scene, not of their fear, but of their glory.

"Such was the end of these men; they were worthy of Athens, and the living need not desire to have a more heroic spirit, although they may pray for a less fatal issue. The value of such a spirit is not to be expressed in words. And anyone can discourse to you forever about the advantages of a brave defense which you know already. But instead of listening to him I would have you day by day fix your eyes upon the greatness of Athens, until you become filled with the love of her; and when you are impressed by the spectacle of her glory, reflect that this empire has been acquired by men who knew their duty and had the courage to do it, and who in the hour of conflict had the fear of dishonor always present to them, and who, if ever they failed in an enterprise, would not allow their virtues to be lost to their country, but freely gave their lives to her as the fairest offering which they could present at her feast. The sacrifice which they collectively made was individually repaid to them; for they received again each one for himself a praise which grows not old, and the noblest of all sepulchres—I speak not of that in which their remains are laid, but of that in which their glory survives, and is proclaimed always and on every fitting occasion both in word and deed. For the whole earth is the sepulchre of famous men; not only are they commemorated by columns and inscriptions in their own country, but in foreign lands there dwells also an unwritten memorial of them, graven not on stone, but in the hearts of men. Make them your examples, and esteeming courage to be freedom and freedom to be happiness, do not weigh too nicely the perils of war. The unfortunate who has no hope of a change for the better has less reason to throw away his life than the prosperous who, if he survive, is always liable for a change for the worse, and to whom any accidental fall makes the most serious difference. To a man of spirit, cowardice and disaster coming together are far more bitter than death, striking him unperceived at a time when he is full of courage and animated by the general hope.

"Wherefore I do not now commiserate the parents of the dead who stand here; I would rather comfort them. You know that your life has been passed amid manifold vicissitudes; and that they may be deemed fortunate who have gained most honor, whether an honorable death like theirs, or an honorable sorrow like yours and whose days have been so ordered that the term of their happiness is likewise the term of their life. I know how hard it is to make you feel this, when the good fortune of others will too often remind you of the gladness which once lightened your hearts. And sorrow is felt at the want of those blessings, not which a man never knew, but which were a part of his life before they were taken from him. Some of you are of an age at which they may hope to have other children, and they ought to bear their sorrow better; not only will the children who may hereafter be born make them forget their own lost ones, but the city will be doubly a gainer. She will not be left desolate, and she will be safer. For a man's counsel cannot have equal weight or worth, when he alone has no children to risk in the general danger. To those of you who have passed their prime, I say: 'Congratulate yourselves that you have been happy during the greater part of your days; remember that your life of sorrow will not last long, and be comforted by the glory of those who are gone. For the love of honor alone is ever young, and not riches, as some say, but honor is the delight of men when they are old and useless.'

"To you who are the sons and brothers of the departed, I say that the struggle to emulate them will be an arduous one. For all men praise the dead, and however pre-eminent your virtue may be, hardly will you be thought, I do not way to equal, but even to approach them. The living having their rivals and detractors, but when a man is out of the way, the honor and good-will which he receives is unalloyed. And, if I am to speak of womanly virtues to those of you who will henceforth be widows, let me sum them up in one short admonition: To a woman not to show more weakness than is natural to her sex is a great glory, and not to be talked about for good or for evil among men.

"I have paid the required tribute, in obedience to the law, making use of such fitting words as I had. The tribute of deeds has been paid in part; for the dead have been honorably interred, and it remains only that their children should be maintained at the public charge until they are grown up; this is the solid prize with which, as with a garland, Athens crowns her sons living and dead, after a struggle like theirs. For where the rewards of virtue are greatest, there the noblest citizens are enlisted in the service of the state. And now, when you have duly lamented, everyone his own dead, you may depart."

Plato from THE REPUBLIC--"The Allegory of the Cave"

One of the great contributions of the Greek world, in addition to their political consciousness, has been in the intellectual realm. In the realm of the plastic arts, literature (particularly play writing), and philosophy, numerous works are still available to the modern world.

One area which has remained difficult and enigmatic to the high school student has been philosophy. The following excerpt from Plato's The Republic, though readable and relatively easy to comprehend, represents Greek philosophic thought at its best. In this wide-ranging excerpt, such diverse topics as the nature of education, the quality of society and its leaders, and morality are discussed.

The form of this piece is initially allegorical. It is important that the student be apprised of the allegorical form, and the teacher might present a contemporary example of its use to familiarize students with it (i.e., George Orwell's Animal Farm). With this advance understanding of the form, the content might not seem so formidable.

The following procedure for handling this material is suggested:

After the form of allegory has been introduced, ask the students to graphically render the scene which Socrates describes at the beginning of the document. Perhaps some students with artistic facility can render their drawings on the blackboard while others pursue this task either individually or in groups. There is, of course, no expectation that there will be agreement as to the literal representation of the scene.

Next, taking each item mentioned in the scene, have the students speculate as to the symbolic meanings that are inherent in the images. Again, one can expect a wide range of interpretation. Allow several students to represent the entire allegory as they interpret it.

When there is some consensus as to the possible meaning of the allegory, a discussion of the balance of the document can proceed. The questions that might be raised during this discussion should focus student attention on Plato's view of how society should be structured and what functions should be carried out by some of its institutions. Through this discussion, it should become apparent that this philosophical statement is equally relevant in the modern world.

Is there a specific government in the mind of the speaker?

How is the process of education described by Socrates?

What is his opinion of his own society and its problems?

Are some of the items of which he speaks applicable to our own society.

How does your education compare with the education that is suggested by Socrates?

Problem G-II (E)

Plato from THE REPUBLIC--"The Allegory of the Cave"

In the first part of this document, an artistically depictable scene is described. Read this part over several times and try to draw the scene as described. You are not involved in an art competition, and it is important that you visualize the scene in some way, for it is essential to the meaning of the balance of the document.

After your drawing has been completed, complete the attached chart. List those symbols which are described in the "Allegory of the Cave" in Column A. In adjoining Column B, put down your interpretation of each symbol you listed. Do not be disturbed if your classmates have different opinions, for the possible choices of symbols and interpretations are wide.

After some agreement has been reachedon the symbolic representations, read the entire "Allegory of the Cave" and consider the following question: To what extent does this philosophic statement apply to real situations in society?

Problem G-II (E)

Column A Symbols Used in "Allegory of the Cave"	Column B Possible interpretations of symbols

THE ALLEGORY OF THE CAVE*

After this, I said, here is a parable to illustrate the enlightenment or ignorance of our nature: — Imagine human beings living in a sort of underground den; they have been here from their childhood, and have their legs and necks chained so that they cannot move, and can only see before them; for the chains are arranged in such a manner as to prevent them from turning round their heads. At a distance above and behind them a light of a fire is blazing, and between the fire and the prisoners there is a track; and you will see, if you look, a low wall built along the track, like the screen which puppet players have before them,. over which they show the puppets.

I see, he said.

And do you see, I said, men passing along the wall carrying vessels, which appear over the wall; also figures of men and animals, made of wood and stone and various materials; and some of the passengers,as you would expect, are talking, and some of them are silent?

That is a strange image, he said, and they are strange prisoners.

Like ourselves, I replied; and they see only their own shadows, or the shadows of one another, which the fire throws on the opposite wall of the cave?

True, he said; how could they see anything but the shadows if they were never allowed to move their heads?

And of the objects which are being carried in like manner they would only see the shadows?

Yes, he said.

And if they were able to talk with one another, would they not suppose that they were naming what was actually before them?

Very true.

And suppose further that the prison had an echo which came from the other side, would they not be sure to fancy that the voice which they heard was that of a passing shadow?

No question, he replied.

There can be no question, I said, that the truth would be to them just nothing but the shadows of the images.

That is certain.

And now, look again, and see how they are released and cured of their folly. At first, when any one of them is liberated and compelled suddenly to go up and turn his neck around and walk and look at the light, he will suffer sharp pains; the glare will distress him, and he will be unable to see the realities of which in his former state he had seen the shadows; and then imagine someone saying to him, that what he saw before was an illusion, but that now he is approaching real being and has a truer sight and vision of more real things, — what will be his reply? And you may further imagine that his instructor is pointing to the objects as they pass and requiring him to name them—will he not be in a difficulty? Will he not fancy that the shadows which he formerly saw are truer than the objects which are now shown to him?

---

*From The Republic of Plato, tr. B. Jowett (Oxford, 1881).

Far truer.

And if he is compelled to look at the light, will he not have a pain in his eyes which will make him turn away to take refuge in the objects of vision which he can see, and which he will conceive to be clearer than the things which are now being shown to him?

True, he said.

And suppose, once more, that he is reluctantly dragged up a steep and rugged ascent, and held fast and forced into the presence of the sun himself, do you not think that he will be pained and irritated, and when he approaches the light he will have his eyes dazzled, and will not be able to see any of the realities which are now affirmed to be the truth?

Not all in a moment, he said.

He will require to get accustomed to the sight of the upper world. And first he will see the shadows best, next the reflections of men and other objects in the water, and then the objects themselves; next he will gaze upon the light of the moon and the stars; and he will see the sky and the stars by night better than the sun, or the light of the sun, by day?

Certainly.

And at last he will be able to see the sun, and not mere reflections of him in the water, but he will see him as he is in his own proper place, and not in another; and he will contemplate his nature.

Certainly.

And after this he will reason that the sun is he who gives the seasons and the years, and is the guardian of all that is in the visible world, and in a certain way the cause of all things which he and his fellows have been accustomed to behold?

Clearly, he said, he would come to the other first and to this afterwards.

And when he remembered his old dwelling, and the wisdom of the den and his fellow-prisoners, do you not suppose that he would congratulate himself on the change, and pity them?

Certainly, he would.

And if they were in the habit of conferring honours on those who were quickest to observe and remember and foretell which of the shadows went before, and which followed after, and which were together, do you think that he would care for such honours and glories, or envy the possessors of them? Would he not say with Homer, "Better to be a poor man, and have a poor master," and endure anything, rather than to think and live after their manner?

Yes, he said, I think that he would rather suffer anything than live after their manner.

Imagine once more, I said, that such an one coming suddenly out of the sun were to be replaced in his old situation, is he not certain to have his eyes full of darkness?

Very true, he said.

And if there were a contest, and he had to compete in measuring the shadows with the prisoners who had never moved out of the den, during the time that his sight is weak, and before his eyes are steady (and the time which would be needed to acquire this new habit of sight might be very considerable), would he not be ridiculous? Men would say of him that up he went and down he comes without his eyes; and that there was no use in even thinking of ascending; and if anyone tried to loose another and lead him up to the light, let them only catch the offender in the act, and they would put him to death.

No question, he said.

This allegory, I said, you may now consider in terms of the previous argument; the prison is the world of sight, the light of the fire is the sun, the ascent and vision of the things above you may truly regard as the upward progress of the soul into the intellectual world; that is my poor belief, to which at your desire, I have given expression. Whether I am right or not God only knows; but,whether true or false, my opinion is that in the world of knowledge the idea of good appears last of all, and is seen only with an effort; and,when seen,is also inferred to be the universal author of all things beautiful and right; parent of light and the lord of light in this world, and the source of truth and reason in the other; this is the first great cause which he who would act rationally either in public or private life must behold.

I agree, he said, as far as I am able to understand you.

I should like to have your agreement in another matter, I said. For I would not have you marvel that those who attain to this beatific vision are unwilling to descend to human affairs; but their souls are ever hastening into the upper world in which they desire to dwell; and this is very natural, if our allegory may be trusted.

Certainly, this is quite natural.

And is there anything surprising in one who passes from divine contemplations to human things, misbehaving himself in a ridiculous manner; if, while his eyes are dazzled and before he has become accustomed to the darkness visible he is compelled to fight in courts of law, or in other places, about the images or shadows of images of justice, and is endeavoring to meet the conceptions of those who have never yet seen the absolute justice?

There is nothing surprising in that, he replied.

Anyone who has common sense will remember that the bewilderments of the eyes are of two kinds, and arise from two causes, either from coming out of the light or from going into the light, which is true of the mind's eye quite as much as of the bodily eye; and he who remembers this when he sees the soul of anyone whose vision is perplexed and weak, will not be too ready to laugh; he will first ask whether that soul has come out of the brighter life and is unable to see because unaccustomed to the dark, or having turned from darkness to the day, is dazzled by excess of light. And then he will count the one happy in his condition and state of being, and he will pity the other; or if there be a mind to laugh at the soul which comes from below into the light, there will be more reason in this than in the laugh which greets the other from the den.

That, he said, is a very just remark.

But, if this is true, then certain professors of education must be mistaken in saying that they can put a knowledge into the soul which was not there before, like giving eyes to the blind.

Yes, that is what they say, he replied.

Whereas, I said, our argument shows that the power is already in the soul; and that as the eye cannot turn from darkness to light without the whole body, so too, when the eye of the soul is turned round, the whole soul must be turned from the world of generation into that of being, and become able to endure the sight of being, and of the brightest and best of being—that is to say, of the good.

Very true.

And this is conversion; and the art will be how to accomplish this as easily and readily as possible; not implanting eyes, for they exist already, but giving them a right direction, which they have not.

Yes, he said, that may be assumed.

And hence while the other qualities seem to be akin to the body, being infused by habit and exercise and not originally innate, the virtue of wisdom is part of a divine essence, and has a power which is everlasting, and by this conversion is rendered useful and profitable, and is also capable of being hurtful and useless. Did you never observe the narrow intelligence flashing from the keen eye of a clever rogue—how eager he is, how clearly his paltry soul sees the way to his end; he is the reverse of blind, but his keen eyesight is taken into the service of evil, and he is dangerous in proportion to his intelligence?

Very true, he said.

But what if there had been a circumcision of such natures in the days of their youth; and they had been severed from the leaden weights, as I may call them, with which they are born into the world, which hang on to sensual pleasures, such as those of eating and drinking, and drag them down and turn the vision of their souls about the things that are below—if, I say, they had been released from them and turned to the truth, the very same faculty in these very same persons would have seen the other as keenly as they now see that on which their eye is fixed.

That is very likely.

Yes, I said; and there is another thing which is likely, or rather a necessary inference from what has preceded, that neither the uneducated and uninformed of the truth, nor yet those who never make an end of their education, will be able ministers of State: not the former, because they have no single aim of duty which is the rule of their actions, private as well as public; nor the latter, because they will not act at all except upon compulsion, fancying that they are already in the islands of the blest.

Very true, he replied.

Then, I said, the business of us who are the founders of the State will be to compel the best minds to attain that knowledge which has been already declared by us to be the greatest of all—to that eminence they must ascend and arrive at the good, and when they have ascended and seen enough we must not allow them to do as they do now.

What do you mean?

I mean that they remain in the upper world; but this must not be allowed; they must be made to descend again among the prisoners in the den, and partake of their labours and honours, whether they are worth having or not.

But is not this unjust? he said; ought we to give them an inferior life, when they might have a superior one?

You have again forgotten, my friend, I said, the intention of the legislator; he did not aim at making any one class in the State happy above the rest; the happiness was to be in the whole State, and he held the citizens together by persuasion and necessity, making them benefactors of the State, and therefore benefactors of one another; to this end he created them, not that they should please themselves, but they were to be his instruments in binding up the State.

True, he said, I had forgotten that.

Observe then, I said, Glaucon, that there will be no injustice in compelling our philosophers to have a care and providence of others; we shall explain to them that in other States, men of their class are not obliged to share in the toils of politics: and this is reasonable, for they grow up at their own sweet will, and the government would rather not have them. Now the wild plant which owes culture to nobody, has nothing to pay for culture; but we have brought you into the world expressly for this end, that you may be rulers of the hive, kings of yourselves and of the other citizens. And you have been educated far better and more perfectly than they have, and are better able to share in the double duty. And therefore each of you, when his turn comes, must go down to the general underground abode, and get the habit of seeing in the dark; for all is habit; and when you are accustomed you will see ten thousand times better than those in the den, and you will know what the images are, and of what they are images, because you have seen the beautiful and just and good in their truth. And thus the order of our State will be a waking reality, and not a dream, as is commonly the manner of States; in most of them men are fighting with one another about shadows and are distracted in the struggle for power, which in their eyes is a great good. But the truth is that the State in which the rulers are most reluctant to govern is best and most quietly governed, and that in which they are most willing, the worst.

Quite true, he replied.

And will our pupils, when they hear of this, refuse to share in turn the toils of State, when they are allowed to spend the greater part of their time with one another in the heaven of ideas?

Impossible, he answered; for they are just men, and the commands which we impose upon them are just; there can be no doubt that every one of them will take office as a stern necessity, and not like our present ministers of State.

Yes, my friend, I said; and that is just the truth of the case. If you contrive for your future rulers another and a better life than that of a ruler, then you may have a well-ordered State; for only in the State which offers this will they rule who are truly rich, not in silver and gold, but in virtue and wisdom, which are the true blessings of life. Whereas if they go to the administration of public affairs, poor and hungering after their own private advantage, thinking that hence they are to snatch the good of life, order there can never be; for they will be fighting about office, and the civil and domestic broils which thus arise will be the ruin of the rulers themselves and of the whole State.

Final
Student Projects

The attached student topics are suggested as a concluding exercise to the study of Greek society. Whereas most of the preceding items dealt with political, social, and economic aspects of Greek society, these student topics (like portions of the initial exercise with The Iliad) are primarily concerned with the cultural values contained in the intellectual and artistic achievements of this society.

The list of topics is not complete; the list is merely comprised of suggestions which point to the wide range possible, and the teacher has the prerogative to alter, expand, or delete according to her own needs. About a week's time should be allowed for research, organization, and "performance" of these projects.

The role of the teacher must necessarily be active. She must counsel the students in their research, offer bibliographical references, and, if necessary, act as an overall director of some of the activities chosen by students. Probably it would be best to have students work on these projects in groups. In most cases, five such groups per class would be sufficient.

The stress here is upon the creative and intellectual processes that distinguished Greek culture from that of her contemporaries and which have been transmitted to the modern world as the "Hellenic legacy." Although some of the topics have extra-cultural aspects (i.e., politics and social relationships), the cultural domain should be given priority.

Assessment will probably be difficult because of the multiplicity of final products called for in these activities. The following questions, however, may aid the teacher in assessing the overall performance of the student groups:

1. Does the presentation effectively express one of the unique contributions of Greek society?
2. Have research materials been adequately and effectively used?
3. Have all members of the group been active in the pursuit of their shared presentation?
4. Does the "performance" add to the knowledge and understanding of Greek society already attained in the study of the Greek unit?

Final Student Projects

The 5th and 4th Centuries B.C. in Greece are often referred to as the "Golden Age," and most historians agree that our Western cultural heritage owes much to the Greeks who lived during this period. Among those who made major contributions to "Western culture" during the period (or shortly thereafter) were the philosophers, Plato and Aristotle; the playwrights, Aeschylus, Sophocles, Eurypides, and Aristophanes; the scientists and mathematicians, Pythagoras, Euclid, Archimedes, and Eratosthenes; the historians, Xenophon, Thucydides, and Herodotus; and the political leaders, Pericles and Alcibiades.

The task of your project group is to choose a topic for study which deals with the period and to teach the rest of the class for a day. Your method might take the form of a well-organized debate, a planned discussion, or a dramatic presentation. Nothing need be "turned in"; individuals will be evaluated on the basis of their performance within the group; no written product is expected.

In researching your topic, the group is expected to refer to as many primary and secondary sources as possible. (Each group report should demonstrate reference to at least two primary sources.) You will have time in class for small group meetings to discuss possible approaches, source materials, etc.

The following are a number of suggested topics. They should serve to give you some idea of the type of topic that lends itself to group treatment. Feel free to suggest alternative project possibilities.

1. The presentation and analysis of a part of one of the the plays of the period. The comic playwright, Aristophanes (The Birds, The Clouds) was a "social

critic" and poked fun at Athenian society. Some of his work might prove particularly entertaining. Sophocles' Oedipus Rex and Antigone (tragedies) are relatively easy to "cut" and have very famous plots.

2. A group discussion on Greek religion. Was religion a unifying factor mitigating the "particularism" of the Greek city-states? What was the role of the Delphic Oracle, Olympic Games, etc. in the practice of Greek religion? The group might try a psychological-social analysis of the Greek gods as portrayed in some of the literature of the Golden Age.
3. An analysis of a particular historical event as viewed by different historians of the period; i.e., Herodotus, Thucydides, and Xenophon. Each group member might assume the role of one of these men.
4. Description and analysis of Greek architecture (using slides, opaque projector, etc.). Is there any evidence of "cultural diffusion" to or from the East in Greek and Oriental architecture?
5. Political debate between an oligarchic and democractic faction in 5th Century Athens. Was Athens really a "democracy"? Was she merely a glorified imperialist power? Using Thucydides' History of the Peloponnesian War as your source, a debate might be waged between representatives of Athens and of a number of the city-states under her control.
6. Stage a debate on a moral or philosophical question which might have occurred at Aristotle's Lyceum or Plato's Academy.

7. Compare the physical layout of Athens and Sparta (with detailed site plans). Does topography or location help to explain the differing modes of life in the two poleis? Are these factors a cause or an effect of the differences?

8. Socrates trial: The Apology. The analysis or presentation of the Trial of Socrates. What were the charges against him? What was the nature of his defense? What political and intellectual significance is attached to his martyrdom?